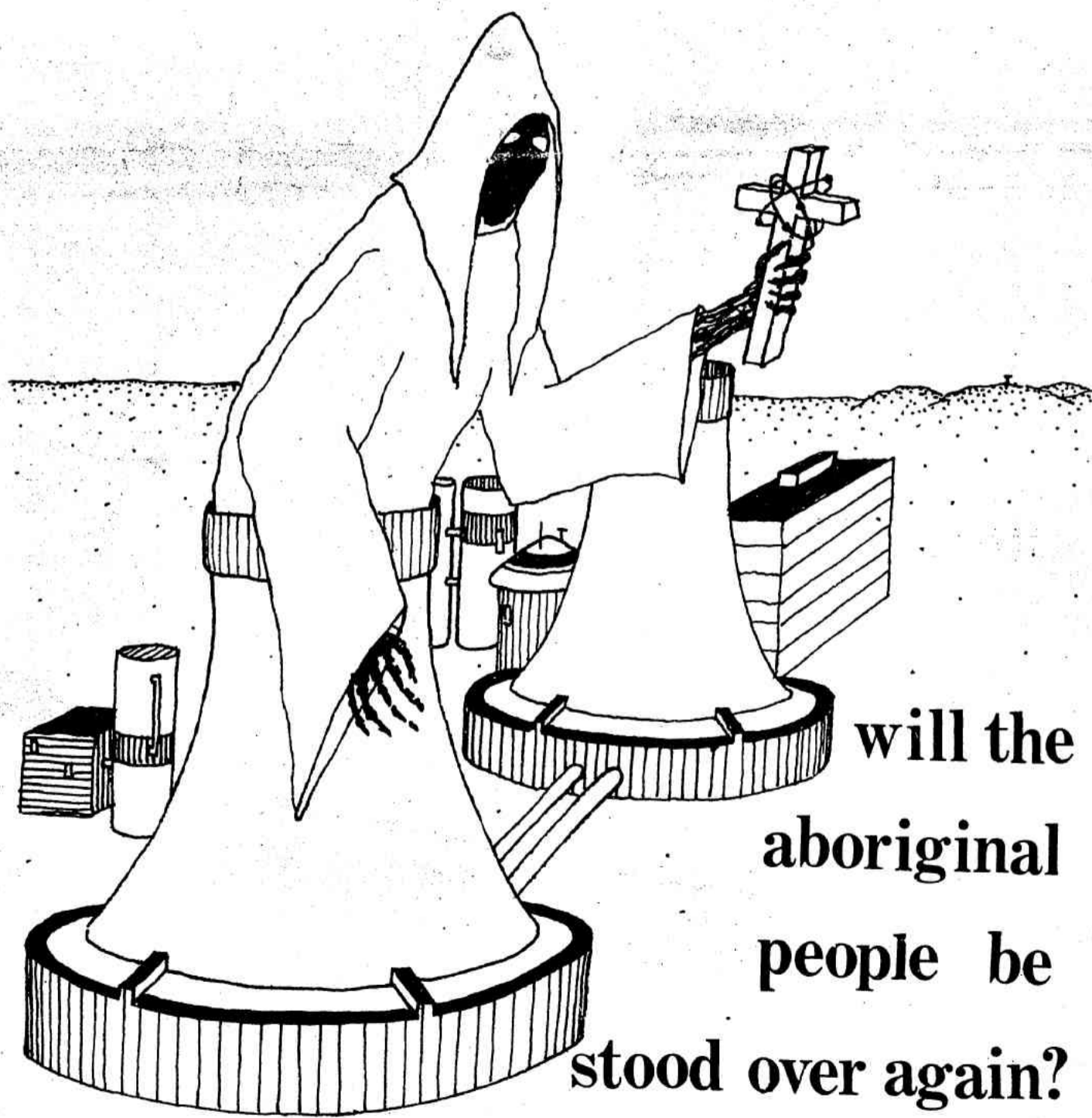
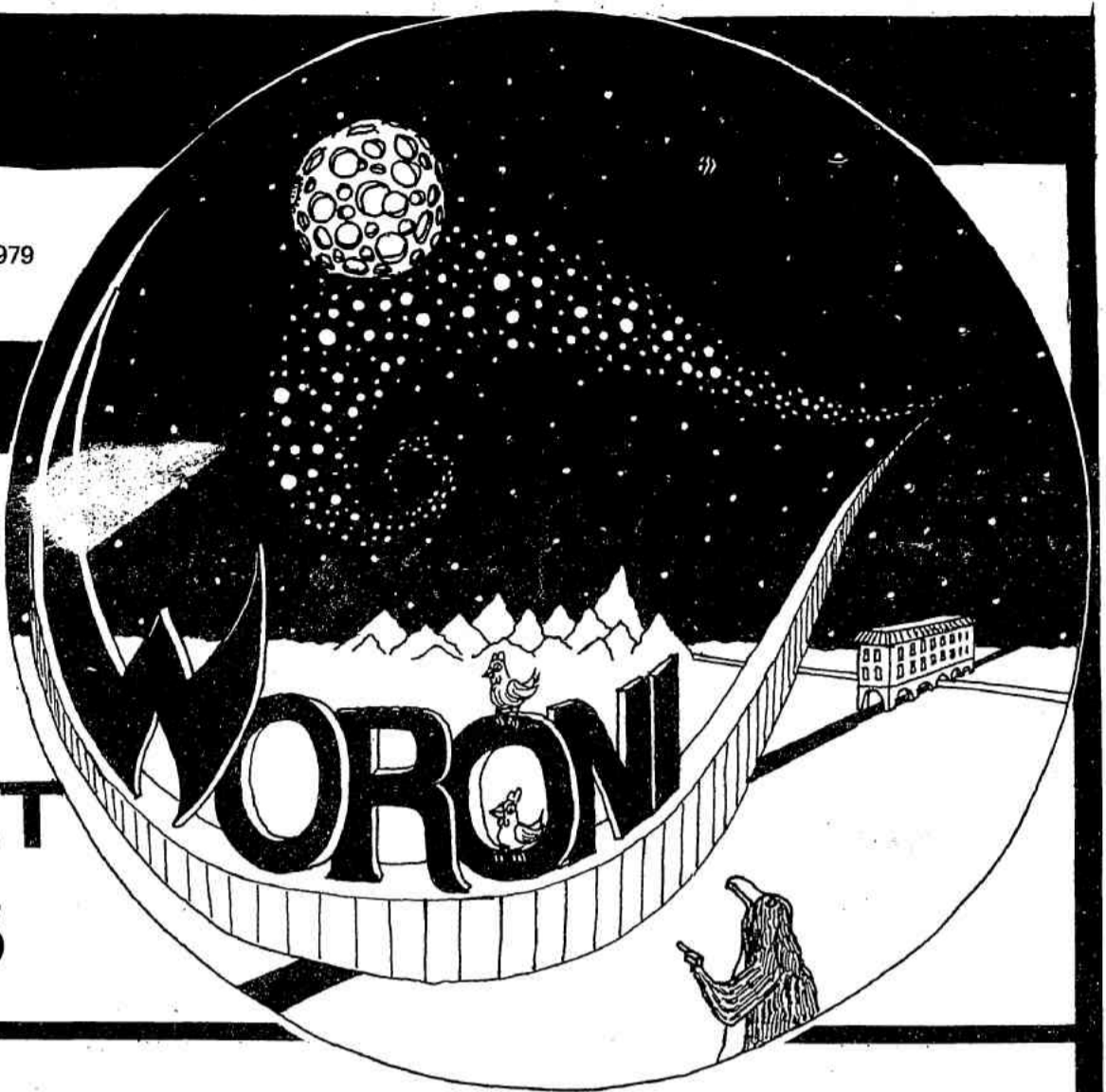


**ANOTHER
URANIUM
AGREEMENT
pages 4 & 5**



will the
aboriginal
people be
stood over again?

EDITORIAL



At Our Desk.

On behalf of the management, I am pleased to welcome you all to another term of *Woroni*, the student's choice, voice and the brazened clarion of the silent majority. Last term's *Woroni* saw several articles of vaguely great import, and a certain number of new persons participating in layout and contribution. A good time was had by all. We hope for another great raging tea-party this term. The chocolate eclair of lunacy, along with the occasional lashing of serious and sensible thought is back, as fresh and appetising as ever. This week we hope to stun you with a number of stunning and provocative exposes. For some time we have been planning to devote a large portion of a *Woroni* to the issues of Aboriginal rights. This we have managed to do by including a series of related articles on land rights, uranium mining, health and voting rights. The two articles on the history of Aboriginal oppression will, we hope, provide a solid base for understanding and context and real implications of the Fraser Government's stand on uranium mining in the Northern Territory. It is important to see that the sacrificing of the rights and interests of the Aboriginal people for the sake of economic gain is not a new thing. In effect, by treat-

ing their rights as of secondary importance, those same attitudes which led to massacres in the 19th and early 20th centuries, and poverty and degradation in the remainder of the 20th, are continually being perpetuated. The attitude of the Federal and certain State Governments to Aboriginal health and voting rights is a side effect of this historically long-standing disregard and attempted manipulation from which the Aboriginal people have suffered. * Hopefully you will read these articles - and learn more about one thing that most white Australians are only just discovering - the connection between the 'history' of Aborigines, as we understand it, and the way they are treated (especially by Governments) today. There are still attitudes of great prejudice and ignorance entrenched in white Australian society. Perhaps you might already know about the debate on uranium mining and nuclear energy, and be opposed to it. The fact that the Federal Government, and big business sees uranium as an economic imperative, and is prepared to continue the oppression of the Aboriginal people to allow it, provides an even more disturbing aspect of the current social and political debate on the dangers of nuclear energy and the 'nuclear

state'. Unless support is shown for the Aboriginal people, the subtler forms of genocide that have been practised on Aborigines in mainland Australia will continue. *As Aboriginal writers and spokespersons have continually said - without their land and their culture, the Aboriginal people are nothing.



Editors:

Charles Livingstone

Beth Pattinson

Tony Lambert

Published by Steve Bartos

for

ANU Students' Association

Printed by Queanbeyan Age

Letters

WORONI WILL PUBLISH ANY LETTERS THAT ANYONE WRITES AS LONG AS THEY CONTAIN MONEY. OTHERS WILL BE CONSIDERED ON THEIR MERITS. LETTERS CAN BE LEFT IN THE S.A. OFFICE, OR POSTED TO WORONI, C/- ANUSA, P.O. BOX 4, CANBERRA, ACT, 2600.

Dear Eds,

I was saddened to observe that the "Easter Vigil Issue" of *Woroni* had such an atheistic flavour. While realizing that anyone is entitled to write articles for our paper and that Christian views rarely appear in it anyway, it seemed to me that the issue existed solely for the support of anti-Christian ideas. I will not try in this letter to answer the varied criticisms that appeared, except to state that a misconception seemed to pervade them all, i.e., that free will and God are incompatible. This concept is useful in arguments against Christianity, but both Christians and non-Christians alike acknowledge their own free will. I am not forced to act because God tells me, I act usually by my own rational decision. However, rationalisation does not bring about belief in God, I believe because of the faith I have.

Chris Moulding

Dear Chris it's not your faith in God we question but your faith in Humanity.

Eds,

Dear Eds,

My perseverance in regularly reading *Woroni* was finally rewarded in the April 23rd edition by Alan Butterfield's brilliant review of the film "Interiors".

A lot of thought had obviously gone into the piece, which is more than can be said for some of the "articles" published in *Woroni*. I hope we can expect more of this standard of writing in future *Woronis*.

Yours hopefully,
D. Bridges.

Dear Eds,

Would it be possible for *Woroni* to run a regular explanatory column for the benefit of the politically and ideologically naive? The column could be entitled, say, "A Moron's Guide to Graffiti" or, more simply, "Graffiti Explained"; and would reveal such things as who Michael Barrett is and what he represents. Why he "remains regardless". How and why Prout is "humanity's panacea". Why Drummond refuses to change his underpants (etc.). I mean, shit, some of you smartarse bastards must know who John Bondy is. Why not share that knowledge with the rest of us.

Concerned Student.

We're working on it.

Eds.

Dear Eds,

At a Special General Meeting on the 15th March, 1979, the members of the University Union present voted 27 for, 9 against on SGM Motion 1/1979, and 31 for, 9 against on SGM Motion 6/1979. At its meeting on the 11th April 1979, the Union Board of Management voted to disregard the clearly expressed wishes of the members of the Union. The Board similarly voted at its meeting on 9th May 1979. I voted in accordance with the wishes of the members on both occasions, as did a number of other Board members.

Whilst there is no constitutional obligation for the Board to obey the wishes of its members, I find it intolerable that a person or group of people elected to the governing body of an organization to represent the members of that organization, could totally ignore the clearly expressed views of those members. I was sincerely troubled by the Board's decision in April, and contemplated submitting my resignation from the Board at that time. It was pointed out, however, that the current elected members of the Board (of whom I am one) have tenure of office only until August, and that it would be extremely impract-

ical for the Union to have to conduct a by-election to elect a Board member for that short period. After serious consideration, I decided to continue as a member of the Board.

The motion debated at the May meeting of the Board was discussed on the merits of the elected members of the Board ignoring the wishes of the members of the Union (the April motion was largely debated on the merits of the SGM motions themselves). When, once again, the Board, and especially some elected members of the Board, voted to disregard the clearly expressed wishes of the Union's members, I felt that I could no longer with honour remain on that Board. Due to the problems associated with a by-election, however, I have only withdrawn from participation in the activities of this Board, rather than formally resigning.

I was elected as a member of the Board to represent the views of the Union members, and I have done that to the best of my ability. Whilst, by my withdrawal, I am depriving members of my representation of them in Board deliberations, this matter, I believe, is one of a principle which left me no other honourable choice.

I have written this letter to let those who voted for me at the Board elections last year, and the other members of the Union (all of whom I consider I represented), know the reasons behind my withdrawal. This is not a decision which I have taken lightly; however, I believe the Board's action left me with no other course. I am certain that some other members of the Board, will continue to effectively represent members during my absence.

Although it is true that I was one of the principal supporters of the two SGM motions, my actions in this matter have been dictated, not by sour grapes caused by the loss in the Board room of these motions, but by the matter of principle which I have already stated. If any body, to which I had been elected to represent the members of that body, decided to ignore out of hand the clearly expressed

wishes of those members, I would feel compelled to take similar action, whether I was a supporter or otherwise of those members' wishes.

In conclusion, may I state that I will be a candidate in the elections in August for the new Board, and I trust that once again I may be given the responsibility to represent members on the Board. I would trust that the new Board would not act in the dishonourable manner which has placed me in the position I now find myself in, which has forced me to withdraw myself from meeting my obligations to the Union's members.

Ian Nolan.

This *Woroni* was monstered by
Ian Mason
Richard Kleeman
Chris Keats
Julia Church
Chris Wallace
Kate Fletcher
and
Peta, a very brave typist.

TO GIVE AWAY

German Shepherd cross Pups. Four weeks old now. Ready to leave home in another couple of weeks.

Phone 58 1409(a.h.) or leave message for Beth Pattinson at S.A. Office.

ROOM VACANT

Wonderful setting in beautiful O'Connor. A student who wishes to indulge in poverty with a slight bend towards the arts and crafts existence is more than welcome. Please enquire at 13 Scrivener St. O'Connor, any time after 6.00pm.



LETTER FROM STUDENTS REPRESENTATIVE COUNCIL, UNIVERSITY OF PAPUA NEW GUINEA.

Dear Brethren,

Re: Appeal for Donations to sponsor students.

On behalf of the Students Representative Council of the University of Papua New Guinea. I appeal to you our brethren and colleagues for donations to sponsor 7,500 students all over the Country whose scholarships will be terminated by the National Government for being on strike for an increase in Book allowances.

In our Country 80% of our students throughout all the major institutions including Colleges are sponsored by the National Government under the National Scholarship Scheme (NATSCHOL) due to the financial incapacity of students to sponsor themselves. Most of these 7,500 students come from families whose occupation are subsistence farming with an annual income of \$30-\$50. The 7,500 students are under these Scheme and went on a peaceful strike as from 17th April, 1979 pending Government refusal to accept a submission by students to increase pocket and Book allowances. The Book allowances which is the main issue of the strike have remained unchanged as from 1968, (11 years ago) and have not been reviewed in the light of the Consumer Price Index (C.P.I.).

The Students have found it very difficult to purchase books which are tools of study in their respective courses.

Since the strike the National Government has issued ultimatums to cut all NATSCHOL scholarships of all Striking Students. We are forced to seek avenues to raise funds to sponsor the 7,500 students whose scholarships will be cut within two weeks. Therefore we appeal to your Union or Council for financial assistance. We also kindly ask you to direct our appeal to other donor organizations and institutions who might be willing to give us a hand. We hope you will consider our appeal with sincerity.

Though we may look different in colour and appearance, we share the same problems of students all over the world who become victims of just and equitable causes they pursue by their superior authorities.

Thank you for your attention and we hope to hear from you.

We enclose you the best and tropical greetings from the island of love and paradise.

Yours faithfully,
(Sgd.) Malipu Balakau
President, Students
Representative Council.
University of Papua New
Guinea.

Joh has apparently done it again. This time he wants to hassle would-be teachers. The move is to screen all student teachers. Those who are found to have homosexual tendencies, past records of drug use or past records of 'immoral behaviour' will not be allowed to continue their studies and become a teacher. Teachers play an important role in the socialisation of children so Joh is really being quite efficient in his planning for his 'better' society.

On the 15th of this month, the "Sir Robert Menzies National Foundation for Health, Fitness and Physical Achievement" was launched by Australia's friend, Mal.

Now, it *may* be a 'good cause' but does Fraser have to promise away two million dollars? to top it off he "promised to match other donations dollar-for-dollar". That's a hell of a lot of money to give away, especially when there are so many more areas which need the money. Why give so much to the "Menzies' Memorial"? Only a portion of that amount would have sufficed and the remainder could have been put in areas that have been crying out for help for a long time.

Just think what a quarter of that amount could do. The employment training scheme could expand a little, a women's refuge centre could be given more facilities (they have just recently complained about lack of money), legal aid funds could be supplemented or accommodation for the homeless could be acquired. I could go on but the point has been made. Why should Fraser put on a pretence of being generous? I find it quite hypocritical especially in the light of the Government's harsh economic 'strategy'.

Dear friends,

I have been approached by Susan Pattison of the Australian Law Reform Commission to help her with work the Commission is doing on the issue of Privacy.

A submission and recommended legislation is in preparation for presentation to the Government on a wide range of aspects of Privacy, including the purpose and use of private files.

Susan is looking for information on the use of student records and academic files. What access do students have to these files, what is their stated purpose and have there been cases of misuse of student files on your campus? These are questions the Commission hopes to look at.

AUS has some material on student files. For example, the recent cases at Gippsland where records were passed on to the Department of Social Security stopping dole payments an individual was legally able to receive and in Victoria where police have used TEAS records to bring prosecutions against students for "failing to notify of discontinuance of study within 7 days".

But this is not enough. There are rumours on campus about many strange uses of student files. We need *any* information you may have, the more concrete the better.

This request is urgent. Your help could aid the framing of sympathetic legislation on the use of personal files, including student files.

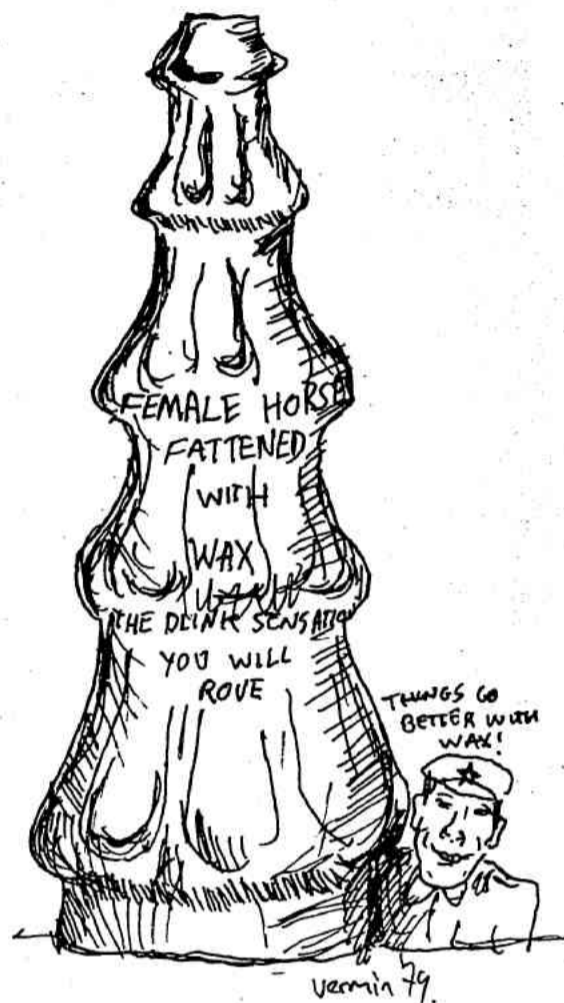
I look forward to your reply.

Regards,

Mark Burford
Education Vice-
President.

Has everyone seen the new notice boards in the Union? Apparently the Union has turned into a supermarket. My reason for thinking this? LOOK AND BENEFIT. FROM SPONSORS DISPLAYS ON THIS FOUR STAR BULLETIN BOARD. THE SUPPLIERS OF THIS FREE SERVICE TO YOU THE CUSTOMER IN ASSOCIATION WITH THIS SUPERMARKET.

The Coca Cola Company, after winning a long and arduous battle for permission from Peking to sell Coke in mainland China, was disappointed when its costly marketing campaign fostered little response from the Chinese people. Troubleshooters called in to overhaul promotional strategies eventually discovered the flaw. Chinese pictographic representation of the words "Coca Cola" translates literally to "female horse fattened with wax" or "bite the wax tadpole".



Doctors have the idea now that men could have a successful pregnancy. This belief came about after a N.Z. woman gave birth to a girl even though she had had a hysterectomy. Wouldn't it be wonderful. Something like this could change the whole social system, that is of course if men allowed themselves to be subjected to such abnormality (cough, cough). Just think, if the medical people perfected the process, women could rise up and force men to bear the children . . . feminism would really succeed then. So all you supporters of feminism, donate your fortunes to the research. Perhaps we should have some fund raising activities!

It was a shame to see Don Dunstan go and it seems more of a shame now that we can see what the South Australian Government has started to do.

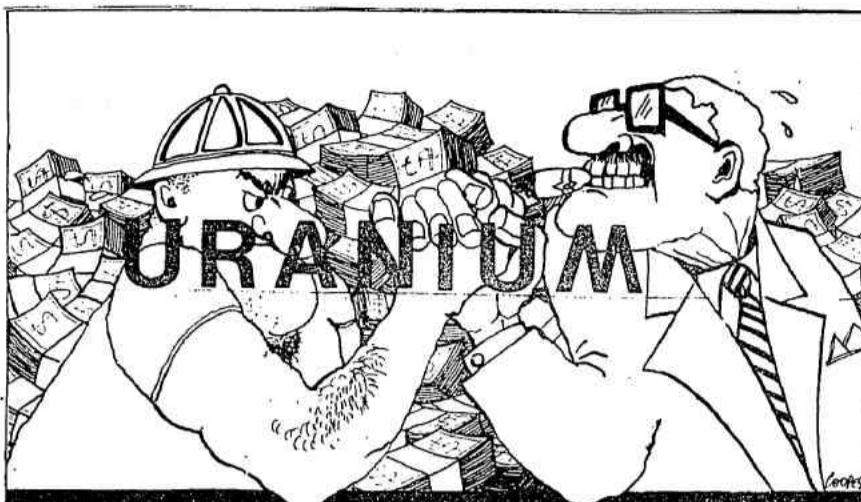
Two years and nearly \$800,000 seem to be wasted now that the Government has decided to leave laws governing marijuana as they are. What is the use of having Royal Commissions if they are to be totally ignored? I thought the whole point of Commissions was so that matters be investigated and authorities advised accordingly. It seems that public opinion was the justification for rejecting the recommendations 57% of those who voiced their opinions were in favour of not relaxing dope laws. Isn't it a pity that a lot of smokers are apathetic. See what you've done.

ANOTHER AGREEMENT

Pancontinental Mining Limited and Noranda (Australia) are going ahead with development of their uranium projects in the Northern Territory. On 24 January 1979 Noranda released its draft Environmental Impact Study, subsequent to the rejection in 1977 by the Fox Report of its claim to develop the Koongarra (N.T.) deposit. The claim was rejected due to inadequate safety precautions in Noranda's original design. In August of 1977 a claim in the same region by Pancontinental was similarly rejected. Pancon, however, was told that subsequent to the provision of adequate environmental safeguards, it would be allowed to proceed.

On November 3, 1978, it was announced that Ranger uranium had signed an agreement with the Northern Lands Council, allowing them to proceed with mining at Jabiru (N.T.) Ranger Uranium Mines Pty Ltd is an operating company, controlled by a consortium of Peko-Wallsend Operations Ltd., the Electrolytic Zinc Company (Australasia) Ltd., and the Australian Atomic Energy Commission. This 'agreement' emerged from a storm of debate surrounding the way it had been presented to the Aboriginal people. The land rights legislation, which supposedly gave them full control of mining on their own land was described by Deputy Prime Minister Anthony as unable to prevent the Government overruling any decision by Aboriginals not to allow mining to proceed. In the *Canberra Times* of October 17, 1978, Mr Anthony was quoted as saying that "The point I make . . . is that ultimately the Government's policy cannot be frustrated by the Aboriginal people, or by other people. What we have to consider now is to what extent we can allow a small group of people—a manipulated group of people—to stand in the way of a development of tremendous national and international significance." He added the Fox Report had said that: "We have given careful attention to all that has been put before us by them or on their behalf. In the end we form the conclusion that their opposition should not be allowed to prevail." Three days before this, the then Minister for Aboriginal Affairs, Mr Viner, was quoted in the *Melbourne Age* as saying that: "The Government can override Aboriginal lack of consent (to uranium mining) by issuing a proclamation that 'national interest requires' that the mining should proceed—this provision has not yet been invoked." (*Canberra Times*, Oct. 17, 1978). He was, in fairly definite terms, threatening the Aboriginal people with the 'national interests' provision of the Land Rights Act. Had the representatives of the Aboriginal peoples in the region refused to sign the Ranger Agreement, forms of duress would have had to been used to move the uranium industry into the area. The Government, however, was spared the embarrassing political consequence of such a move by the sudden caving-in of Aboriginal opposition on the Northern Lands Council, on the 3rd of November. Anthony, Viner, et al, saved face. Northern Land Council Chairman, Galarrwuy Yunupingu, lost it, and the wishes of the Aboriginals living in the area went unheeded. The use of various stand-over tactics by the Government and the mining companies effectively beat them into submission.

It should be pointed out that in the case of the Ranger Agreement, legally, the Aboriginal people could not refuse the mining company access to the land claimed. Sections 41 and 44 of the Land Rights Act specifically protected Ranger's claim and the claims of other companies that had lodged their



applications before a certain date. What should have happened—that did not happen, was that an adequate provision of time should have been allowed by the Government for the Aboriginal people to make an informed decision on the matter of royalties and safety precautions. Instead the Government pressured the Aboriginals, and the negotiations became stalled and unproductive.

The Government threat of using the 'national interest' provision revealed that the negotiations had been stalled and unproductive precisely because of its determination to secure an agreement favourable to itself, at any price. This action nullified the declarations made by Anthony, Fraser, and Viner, that the Aboriginals were being manipulated, first of all by agitators, and then by the ALP. "It was they who emerged as the manipulators as a result of this action—it thus became even more imperative that they save face by securing an agreement. This they did—but at what cost, and in the face of what strong beliefs held by the Aboriginal people.

The day before Anthony's statements, the ALP spokesman on Aboriginal affairs, Dr Everingham, described the Aboriginals' feelings that: "traditional land is beyond price to (them). 'It is their mother, their religion, their only heritage, inseparable from their social structure and ceremonies—and mutilating the land hurts them. That view explains why most Aboriginals would rather have no mining and no money than even the most favourable royalties Mr Fraser seeks to obscure this fact just as he would have the Australian community believe that the Aboriginal people cannot think for themselves!" (*Canberra Times*, Oct. 17, 1978). In spite of these feelings, by October of last year the Aboriginal people were resigned to their fate. Aboriginal activist Kevin Gilbert said of all landowners but one in the Ranger area, that although they did not want the mining to proceed; "they know it's not their decision. They also know that they haven't been consulted fully. They are concerned that the safety measures in the second Fox Report won't be implemented. They were misled on issues, not invited to attend significant meetings, and they believe that Galarrwuy is guided by white officials, and that has been bought the white men's way . . ." (*Canberra Times*, October 17, 1978). Mr Yunupingu had told meetings of Aboriginals that Fraser had warned him that the Aboriginal Land Rights Act would be blocked—and had hinted at the effective destruction of the Northern Land Council as an authoritative body if it did not sign the agreement. The Federal Ministers performed with hypocrisy throughout

the entire debate—using the creation of national parks and reserves in the area as a cover for their more significant actions. Kevin Gilbert put it that the Aboriginal people were angered and aroused against the Ranger Agreement by the Government's public presentation of them as manipulated by interests not their own. The Government had, in fact, treated them as puppets, without excuse, and as it now seems, even more acutely without remorse. Earlier this year a further agreement was signed with Queensland Mines, to mine their Narbalek deposits.

Thus, in the words of the *Financial Review*, 24th of January, 1979, Noranda, ". . . far from being daunted by the thumbs down given by the Fox recommendation, . . . has been moving to the stage where it will be able to begin mining." According to the *Review*, Noranda will be at the forefront of Australian uranium producers if it begins mining in 1981. Having spent \$8 million so far on the Koongarra project, it hopes to begin work later this year. Although Noranda has brought its designed safety precautions into line with the Fox Report, it ". . . is now obvious that Noranda is proceeding as though the Fox recommendations were never made." (*Financial Review*, Jan. 24, 1979). These 'safety' regulations include a proposal allowing for the release of some contaminated waste. But, the EIS reassures those who live in the area that: "In the unlikely event of these rare conditions occurring during the 12 year life of the project, the high volumes of naturally occurring surface water flows will dilute the small quantity of low contaminant-level water released." (*Financial Review*, Jan. 24, 1979).

Obviously, a lot of time and effort has been expended by Noranda to ensure that the Government's only legal restrictions upon their claim to mine (i.e. environmental ones) have been carefully and cleverly countered. Similarly, Pancontinental have gone to great trouble, importing consultants and compiling a massive Environmental Impact Study, to remove the Governmental restrictions placed on them in August 1977. This EIS is due to be released soon.

Noranda is a subsidiary of a large Canadian firm, Noranda Corporation, which mines uranium for sale to the Canadian Atomic Energy Commission. A large part of the land upon which its claimed deposits lie requires Aboriginal consent to be mined or exploited in any way. Information received by Woroni last week indicates that this portion is sufficiently large to prevent effective mining without that consent.

Pancon is in a similar position with its claim at Jabiluka. In recent months, Australian and overseas representatives of both companies have evinced complete disinterest in the question of Aboriginal consent. Their investments are sufficiently large to indicate that thoughts that they might not be able to proceed have not been considered.

It would seem that no merely is Noranda presently proceeding as if the recommendations of the Fox Report had never been made, it has been proceeding that way all along. And so has Pancontinental. This would suggest that the Fox Report and its considerations for the environment (that being the environment of the Aboriginal people in the area) was never an effective deterrent to them.

Assuming that the Aboriginal people will again not give consent to mining on their land, the Government is faced with the overruling the Land Rights Act and enforcing the 'national interests' clause. This would cause them even more political embarrassment than it would have last year. The Government, having made further incursions in the field of uranium trade since November 1978, is now in a better position to justify four mines rather than just the two originally agreed to. Information received last week indicates that the two companies are still pouring money into the projects like water.

Before the signing of the Ranger Agreement, Ranger had spent large sums of money on design and research. The Government had already undertaken uranium contracts to be filled by 1980. Ranger, however, knew that it was legally protected, and would be able to go ahead. One can surmise that the investments made up until now by Noranda and Pancontinental will not be lost. Somewhere in the halls of Parliament, the nod has been given to these companies. One can postulate at whose expense these investments will be protected. As with the Ranger Agreement, if mining is to proceed, someone will have to give in somewhere. It seems unlikely that, faced with its current electoral unpopularity, the Government will want to invoke the 'national interests' clause, of the Land Rights Act.

The *Financial Review* on January 24 also quoted a Noranda executive as saying that "Noranda hoped to meet members of the Northern Land Council in the next couple of weeks to discuss the draft EIS." There were many discussions of the Ranger proposals with the Northern Land Council before that Agreement was signed. Like Ranger and Queensland Mines, Noranda and Pancontinental are motivated by the question—"How quickly and how much?"

The point is, however, that Pancontinental and Noranda have no legal sanctions as did Ranger and Queensland Mines. The land on which their claims lie is Aboriginal land. If the Aboriginal people do not consent to mining—and pressure is put on them to go ahead, the Government's Land Rights policy will look rather hollow. Worse than that, any Government action to force the issue will amount to the same kind of legislative hypocrisy that has existed with respect to Aboriginal land rights in the past. In the case of Pancontinental and Noranda—these companies appear to be preparing to proceed. Frankly, if the Land Rights Act means anything at all—they can't.

So the questions remains, will they? It will be interesting to see whether in this instance, for the first time in Australia's history, the Aboriginal people will have real justice.

Chris Keats

BACKGROUND

"A number of blacks were on the man's run, scattered here and there, looking for wild honey and opossums, when the owner came upon them and shooting one young fellow, first broke his leg, then another shot in the head killed him. The superior white man then hid himself to watch what would happen. Presently the father came looking for his son, and he was shot; the mother coming after met the same fate."

The above is a quote from the reminiscences of an early Queensland pioneer, Tom Petrie. Petrie was a rare frontier man in that he usually did not treat the Aborigines he met in quite such a drastic manner. Sadly however the above is typical of the history of black/white relations in this country. We all have a vague idea of how unjust and cruel the treatment of the Aborigines was. Few people, however, have any realistic pictures of the extent of the brutal genocide that was really perpetrated on the remote Australian frontiers. Documentation is scant, and, never having been largely popularized or romanticised in the media has resulted in an ignorant and disinterested white Australian. This might be all very well if it were not for the persistence of the same causative values behind the treatment of Aborigines today. Those values are quite simply those embodied in the 'profit motive', unfortunately this society's driving force.

From the very beginning the Colonial government's stated intention was to 'protect' and 'civilise' the Aborigines (mainly involving tireless efforts to turn them into Christians). On cattle and sheep runs far from the centres of government the rights of all British subjects were not so easily guaranteed. There was, in fact, a distinct conflict of interests. Running livestock destroyed the Aboriginal food supply. Starving Aborigines were forced to kill or otherwise 'disturb' livestock to live. To the frightened, ambitious, and ignorant squatters the solution was consistently clear cut and simple. Pre-meditated extermination was to them and to many people the *only* sensible solution.

The Myall Creek massacre is a famous example of this, yet at the time it was almost casually routine. The event was noticed only in respect to the white prosecutions resulting (an almost unique occurrence). Twentyeight black men, women and children were taken into the bush and slaughtered. The reason given by a paper of the day was so "that their cattle might never more be 'rushed', ~~it~~ was resolved to exterminate the whole race of blacks in that quarter." (Rushing cattle apparently reduces the beef yield). Poisoning gifts of flour with arsenic was another popular method of eliminating the Aboriginal problem. In 1842 at a station called Kilcoy in Queensland such a large number of people

were poisoned that the event became notorious to Aborigines far and wide. Examples could be cited which continue well into this century. Naturally this sort of action has (thankfully) become almost impossible in the gigantic suburb Australia has become. Even last century there formed areas where the shattered Aboriginal population lingered on, no longer posing an economic threat. Under these circumstances it became permissible to expand a minimum amount of money and a great deal of promises to 'look after' these people. The idea was to set up flimsy refuges in the forms of reserves, settlements around towns, missions or Protectorates. The Port Phillip Protectorate established in Victoria in 1837 is typical of the level of success of these ventures. Divided into four large areas the Protectorate aimed to encourage Aborigines in the work ethic (mainly pastoralism) and hence bring the community economic gain. 'Hampered by the weight of a heavy bureaucracy and practically no government support the idea failed miserably within several decades. One of the original districts had been 40,000 acres. By 1848 it had been reduced to 112 acres. White pastoralism had a legally sanctioned priority to Protectorate lands. Squatters could walk in and take it anytime, and they did. The story is reminiscent of the Fraser approach to Land Rights. It still seems acceptable to make land available to Aborigines (in one way or another) with a minimum amount of help and facilities to manage it and themselves. As soon as it becomes more profitable, to mine uranium underneath this land or run sheep on it then that is what will be, regardless of how many speeches, promises or Royal Commissions we have had or will have.

Thousands of Aborigines died trying to effectively defend this land from white invaders: In northern Queensland and Tasmania they slowed expansion for decades. The fact that there are no longer any Aborigines in Tasmania testifies to the strength of this resistance. (If the Chinese invaded tomorrow and decided to mine for uranium under Nareen I wonder if Mr Fraser would put up as effective resistance.) These people have shed enough blood for the sake of our profits. It is time to eliminate this factor from our relationship with Australia's original owners, that is of course if the government really intends doing justice to these people at all.

wran's move

Up until 1900 the Aboriginal people in N.S.W. had made continual applications for land on which to live without interference. In 1883 a Board for the Protection of Aborigines had been established, with control over 25 reserves, the number of which increased to 78 by 1891. These were not lands on which Aborigines could live freely. The Board reserved the power to remove Aborigines for 'misconduct', to chase away Aborigines who camped nearby, and retained the ownership of all buildings and livestock on the Reserves.

This situation continued until 1938, when the N.S.W. Public Service Board finally saw fit to investigate the reasons for white hostility towards Aborigines in the community. It found that they needed educating, and that half-castes, whom they did not consider to be 'real' Aborigines, needed to be assimilated into the white community — a community which, of course, would for the most part not accept them. They were thought dirty, lazy, and generally undesirable. They had in fact been reduced to apathy and poverty by years of firstly massacres and then other less extreme forms of physical oppression, treated as slave labourers, and despised by the white community. They had faced years of Government indifference to their requests of some kind of justice.

In 1938, Aborigines began agitating for land rights, equal rights in employment, education and housing, on a larger scale than they had before. They published a newspaper, and generally protested against the inadequacy and injustice of the Aboriginal Welfare Board that still controlled them.

It was not until 1965, that the N.S.W. Government formed a joint Parliamentary Committee on this matter. In 1967, this Committee recommended that an Aboriginal Advisory Council be created, with Aboriginal members. In 1969, the Aborigines Act was amended to vest all responsibilities and assets of the Welfare Board in the

Minister for Youth and Community Services. This was a minor improvement, however the Minister still held the power to revoke any land which existed as a Reserve and grant it to the Aboriginal Lands Trust. This Trust remains under the direct control of white public servants from the Department of Youth and Community Services.

Thus there has been no provision in N.S.W. law for the establishment of genuine land rights for Aborigines. Genuine land rights are rights in the sense that the land on which a group of Aborigines live is recognised as *theirs*, historically and irrevocably, as part of their heritage and way of life, and which cannot be interfered with by white society in any way.

The Aborigines Act of 1969, still reserved the right of the Minister to "explore for and exploit, or cause to be explored for and exploited, mineral resources and other natural resources.", on any land occupied by Aborigines, over which he had control. Thus, as always in the past, wherever it becomes more economically viable to utilize land for a purpose other than the living place of a group of Aborigines, the Government has every power to do so. And as we have seen recently with the Federal Government in the Northern Territory — it is not slow to do this. Only in the last six months has the Wran Government established a Parliamentary Committee on Land Rights, with a view to creating some kind of genuinely just legal situation for the Aboriginal people. Its Liaison Officer and its Research Officer are both Aborigines. One hopes it will be able to make representations and present a Report which will be representative of the wishes and traditional rights of the Aboriginal people in N.S.W. And one hopes that if the recommendations of this Report become law, this will be justice that is inflexible to the demands of economic interest — that if the Aborigines are given their land back it will remain theirs, **WITHOUT CONDITION**, without threats and incursions by mining companies, for all time.

fraser refuses money

The Federal Government has rejected a plan by aboriginal Australians to help solve their grave health problems.

It would also have saved the tight-minded Fraser government \$5½ m of public money.

But the Aborigine and Islander plan was rejected because it interfered with "State rights."

The health plan drawn up by the National Aboriginal and Islander Health Organization (NAIHO) would create a network of aboriginal-run health services throughout the aboriginal community.

The NAIHO submitted that: A community-based health programme recognises that the health problems of any community are inter-related with the economic, political, and cultural, problems of society.

"Rather than emphasise the acquisition of high quality and sophisticated medical skills and treatment, we have placed priority on using health as a way to motivate people to improve their standard of living, and their quality of life" the submission said.

The NAIHO outlined the savings "realised immediately by the Government in real money terms, and by the community in human terms," and showed that if the Federal Government provided for black community-controlled health services, it would be less expensive than providing services through grants to the States.

The aborigines said "State aboriginal health programmes provide no primary health care and contain no element of community involvement.

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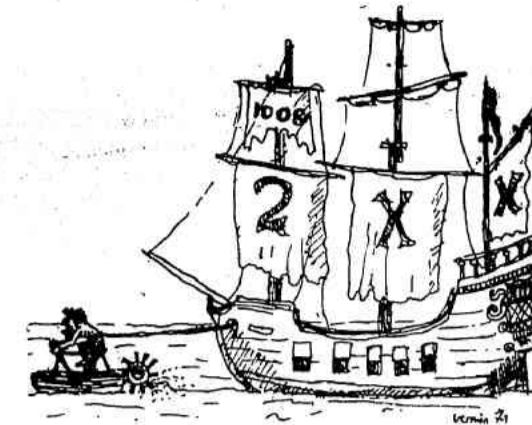
XXtra Blues

Over the last few weeks, 2XX has been suffering a series of what might be termed minor crises. These basically centre around the precarious financial situation that the station seems heir to. However, of late, things appear to be slightly more precarious than normally, and there has been a rash of meetings and committees intended to overcome the difficult situation.

At a recent workers meeting, several reports from members of the board of CCBA, the administrative head of the station, seemed to indicate that the station's finances were at a very low ebb, and called on the station's workers to help overcome this situation.

A report from the technical staff indicated that there were problems in the long term reliability of the station's transmitter, and that a considerable amount of money needed to be expended in order to ensure that the station's technical future would be safeguarded. This is perhaps one of the more immediate areas of concern, since the present equipment, though adequate, leaves a deal to be desired as regards its repairability and maintenance. It appears that a part time engineer is needed at the station, and despite the current financial stringencies, it is quite likely that an appointment will be made in the near future.

Unfortunately, this will increase the amount of money that the station is paying out in salaries. At the moment, there are two full-time paid workers at 2XX. Liz O'Brien, the station co-ordinator, is paid \$10,000 p.a., and her duties involve the co-ordination of the volunteer workers at the station, as well as the day to day decision making that is required to keep the station functioning as it should.



Jenny Bowen is the Producer co-ordinator, and her duties centre around the production side of the station. Her salary is \$9,200 p.m. Since the station receives an income of only \$50,000 p.a. it is clear that the station is expending around 40% of its total income on salaries, and without casting aspersions on the competence of the incumbent co-ordinators, one is inclined to wonder whether the station could get better value for its payroll money. This is a question which is currently being tackled by a review committee within the station, and is a topic of considerable interest to many of the volunteer workers at the station. Some sources believe that the duties of the paid staff are inequitably distributed at the moment, and it felt that some changes are likely to be made. Some workers have also voiced concern in regard to the composition of the Board of CCBA. At present, this is composed of six representatives elected by workers, and one representative each from the ANU, the ANU Students' Association, the ANU Research Students' Assoc, the CCAE, the CCAE Students Association, the School of Music, the Art School, the ACT Sports Council, the ACT Council of Cultural Societies and the ACT Council of Social Services. There is a certain amount of dissatisfaction within the station as regards the board, and some workers would like to see the station democratized considerably. The apparatus for such a move is available and it is conceivable that it could take place, though a little unlikely at the present time.

It costs 2XX some \$20 per hour to stay on air, and only 14% of airtime is paid for. This brings in about half of the station's income, the remainder coming from grants, subscriptions, promotions and so forth. The considerable cost of staying on air obviously contributes to the station's difficulties, but several sources seem to indicate that there are some communication difficulties within the station at present which accentuate the present problems because of the inefficiencies they promote. This is possibly the root of the present difficulties, because 2XX, more than anything else, relies on people. The financial difficulties should be easy enough to sort out, since there are several new money-making ideas currently being mooted. The problems in regard to internal communications and so forth may take a little longer, but should be resolved without too much distress to the station.

Charles Livingstone

"Our nationwide network would provide black communities throughout Australia with access to services which meet their health needs and over which they would have control," the submission added.

The scheme would establish thirty-five health services each based on a National Aboriginal Conference electorate.

N.A.C. representatives would be invited to participate in the establishment of a local committee which would have full responsibility, and control of the health service.

The Federal government would fund these committees directly and over three years the NAIHO said it could work in consultation with the committees to implement the necessary administrative techniques. By the third year the NAIHO said that "a truly representative service system aligned to the requirements of the black population in each of the thirty-five regions" would be established.

The envisaged committees were similar to those already established and controlled by local communities, for example, the Aboriginal and Islander Community Health Service in Brisbane; the Redfern Medical Service in Sydney; the almost-broke Aboriginal Health Service in Victoria.

The plan included a medical unit, dental unit, an essential support system of field staff, and service training black workers.

After carefully calculating the financial cost of their plan the NAIHO suggested an annual Federal Government grant each year of \$24,236,510.

This is \$5,797,325 less than the annual amount allocated to the State government for aboriginal health.

But Fraser is not interested, and Finance Minister Eric Robinson is understood to have told the NAIHO bluntly that the plan would interfere with State rights.

In giving State governments precedence over the health and welfare of



Aborigines, the Fraser government directly contradicts the 1967 referendum when Australians agreed that aboriginal welfare should be made a national responsibility.

Certainly the Liberal/NCP governments would win at the NAIHO plan (it is very similar to the Labor/Whitlam idea of getting around State governments by direct funds to regions).

But in this case it concerns the health of aboriginal people for which the Federal government has a legally established responsibility. Even a Liberal government could argue that it is morally obliged to take over in a situation where the rate of infant aboriginal mortality is three or four times higher than the rate for Australia as a whole, and where the standard of health is lower than the majority of Australians.

Helen Ester

court refuses votes

Perth — Changes in Western Australia's Electoral Act will curtail the voting rights of Aborigines

The amendments, to go before Parliament this year, have been presented as a way to reduce abuses of postal voting and to protect people who have difficulty communicating.

They will make it harder for Aborigines in the 1.6 million square kilometre State to enrol and vote.

West Australia's 33,000 Aborigines do not have to be on the electoral rolls but if they are they must vote. While the Aborigines are only about 2 per cent of the population, most live in remote areas, where they become potentially important voting blocks.

At recent elections, they have shown a tendency to vote Labor.

Critics of the Liberal-National Country Party coalition Government of Sir Charles Court see the changes as aimed against the black vote. The State election will probably be held next February.

The amendments will make it an offence for anyone to "persuade or induce" another person to apply for a postal vote.

This will make it hard for party workers to tell Aborigines how to use their voting rights.

The amendments will make it harder to get on the electoral roll.

Now, a would-be elector picks up a card from the post office, and has his or her signature witnessed by any other elector.

Under the amendments, enrolment cards must be signed by an electoral officer, Justice of the Peace, clerk of courts or a police officer.

In remote areas, the policeman is the only official available. Aboriginal leaders say their people usually fear the police and will be reluctant to ask a policeman for the right to vote.

Postal vote organisation is vital for elections in W.A.'s north.

Aborigines generally less experienced than whites in voting, are likely to overlook the need to apply for postal votes.

The next State election will be held against the background of a split in the National Country Party and the emergence of a breakaway National Party.

The future of the Government is in doubt, with the state of the parties — in the Legislative Assembly now standing at Liberal 27, National Country Party 23, ALP 22, and National Party 3.

In Western Australia, illiterate people and those who cannot read English commonly use how-to-vote cards to show electoral officers how they want to vote. How the amendments will affect this practice is not clear.

The Government has not said it will ban the practice, but the Campaign for Voting Rights believes changes are possible.

A Government attempt to impose a ban in 1977 was beaten when NCP members crossed the floor to vote with the Labor opposition.

Aboriginal leaders say a ban will not now be necessary, because, under the amendments, fewer Aborigines will be able to get on the rolls.

Jan Mayman

From CARE Newsletter.

hard labour in south africa

I want to show how in South Africa a particular form of proletarianisation has evolved. It has long been believed that Africans in the S.A. economy are simply passive participants. But particularly within the S.A. context, conflict must be conceived as a continuum of resistance to exploitation, with organized strikes and trade unions at one end and desertion and resistance at the other.

The position of black labour within the S.A. economy today, characterised as it is today by the institutionalization of migrant labour, low wages and lack of work organization, is mirrored in the development of labour patterns in the gold mining industry since its inception in 1886. Central to an understanding of the gold mines is its extremely sensitive cost structure. Profits are largely dependent on low production costs for two reasons. Firstly, the average gold content of the ore is low. Secondly, the internationally controlled price of gold prevents the mining companies from transferring any increases in working costs to the consumers. Obviously cost minimisation comes in the form of minimised wages, but to create and maintain such a vast supply of African labour stringent and obnoxious laws have had to be created. The central laws in this process of forced proletarianization are threefold —

1) The passlaws which controlled labour on the mines, introduced in 1896. They stipulated that natives on the Rand (Witwatersrand) must be in the employ of a master and wear a metal plate or badge on the arm in token of such employ. The pass system also served to weaken the pre-employment bargaining position of African workers in the labour market, by forcing them to take up employment within a short span of time. Within 24 hours of arrival in a labour district, the African worker had to report to a pass office to obtain a six day pass. If he had not become employed within 6 days, he was liable to fines, imprisonment and expulsion from the labour district. This enabled employers to offer negligible wages knowing that African workers had to accept them or face arrest.

2) The Glen Grey Act which introduced a labour or "hut tax" which, in the words of politician and mine owner Cecil John Rhodes the man after which Rhodesia was named, removed natives from the life of sloth and laziness, teaching them the dignity of labour and made them contribute to the prosperity of the state.

3) The Land Act of 1913, which froze African land ownership to a mere 13% of the total land area and so forced Africans to the overcrowded reserves. This act had the twin effect of suppressing the emerging African peasantry, which was proving an effective counter class to the white farmer, and creating a pool of cheap labour in the reserves.

With the discovery of minerals, the whites also instituted laws to exclude non whites from property and trading rights in mining areas. Non-whites were barred from the right to acquire mining licences, from the right to trade in minerals; from the right to reside on proclaimed ground; and from the right to establish shops on such a ground.

Through such discriminating legislation, the whites ensured that the only class position in which non-whites were legally permitted access to mines and minerals was that of workers in the employment of white property owners.

The system of class domination thus assured the specific form of a system of

racial domination, which, by thoroughly restricting the property and political rights of non-whites, and ideologically attributing this system to innate racial differences, seemed to perpetuate the economic dependence of the non-white population and to secure and maintain the ultra-exploitability of non-white labour.

In their drive to secure their own supply of African labour, the gold mining companies found themselves in competition both amongst themselves and with other groups of employers. To combat this problem, they combined into a single organization called the Witwatersrand Native Labour Association.

The system of migrant labour in S.A. is of paramount importance for two reasons. Firstly, as has been stated before, the migrant system provides a vast source of cheap labour and secondly, oscillating migration prevents effective class mobilization. For an effective trade union to arise there must be a body of lifelong wage earners, free to sell their labour, wholly dependent on wages without prospects of becoming independent



producers, and aware of the benefits of collective bargaining. Retaining 97% of the labour force on a yearly contract basis on the mines inhibits the workers from developing skills, both in performance and in control of their work situation, and thus inhibits the emergence of any effective class consciousness.

In early decades of the mining industry, sharp industrial conflict took place between a relatively small artisan and overseer labour aristocracy of white workers and mine owners over the job colour bar. In essence, white workers wanted to increase the scarcity of their skills and the mine owners wanted to decrease this scarcity, creating a more competitive market, by employing cheaper, though not necessarily less skilled, African labour.

This led to a number of strikes, the most notable being the strike in 1922, which was bloody and protracted and was caused by the mineowners trying to cut their costs by reducing the number of highly paid white workers and replacing some of them with Africans. This led to the fall of the Smuts government which was defeated by a coalition of the Labor Party and the Afrikaner Nationalist Party under General Hertzog. The Labour-Nationalist Pact Government secured a virtual monopoly of highly paid, skilled jobs in the mines and, through the Industrial Conciliation Act of 1924 set up a system of collective bargaining which was in effect to exclude the African. In fact an African does not come under the definition of "employee" in the terms of the act.

However, Africans were not passive. In 1920, 71,000 Africans came out on strike for better pay. Police were called in immediately and workers returned to work at the point of police bayonets. Again, in spite of Sidney Bunting's passionate plea to white workers in the strike, they failed to show solidarity.

There were many factors which discouraged non-racial trade unions. White workers had vested interests and this led to a relatively easy ennoblement of the white artisan. Law and the overall structure of society militated against common political action and the system of migrant labour itself.

In S.A., the state is not simply the instrument of the capitalist class although it is primarily that; it involves a coalition of classes which includes white workers as well as industrial mining and landed capitalists. It was this class alliance which set the context of labour relations in the industry for the next 50 years.

The state in S.A. uses its repressive apparatus to destroy or prevent political organizations of the working class from forming in two ways. Firstly, it uses its repressive apparatus to destroy or

(Abolition of Passes and Co-ordination of Documents) Act (Act No.67 of 1952) where every African (boy or girl — previously this act had only been applicable to men) must apply for a reference book when he/she turns 16 years of age. It is an offence for an African of 16 years and over not to be in possession of a reference book which should contain particulars of name, identity no, ethnic group, marital status, domicile, employment, payment of tax, etc.

Residential rights and work seekers in urban areas are covered by Section 10 of the Bantu (Urban Areas) Consolidation Act (Act no. 25 of 1945, as amended). In terms of this law as amended up to 1964, an African may visit an urban area for up to 72 hours without obtaining a special permit but may not remain there longer.

Obviously, we cannot ignore the Suppression of Communism Act of 1950, and the Internal Security Act which enables the Minister of Justice, Police and Prisons to intervene in labour relations by banning trade unionists. A banning order restricts the person to a certain area and also to his home after dark. He may not be in the company of more than two people at a time, and nothing he has said or written may be published. It must also be mentioned that the Unemployment Insurance Act does not include the African worker.

Rather, therefore, than attempt to go into these Acts in depth, this paper will move to draw some conclusions from and assess the contemporary relevance of the preceding study. The overriding conclusion which emerges is that I.C. legislation is, like all labour legislation in S.A., an instrument of the classes of property owners dominant in the society. The Industrial Conciliation variant is employed by the state when political considerations make the direct repression of some organized section of the wage earning population impossible or impractical. It thus means

earning population impossible or impractical. It thus represents a practical compromise but one in which the owners of the means of production are dominant, and which indeed enables their interests to remain dominant.

The suggestion by sections of the dominant classes that African unions be accorded some degree of recognition within a similar sort of I.C. system is of course not new, but hasn't been implemented because formerly if it was it would be incompatible with high white wage earning and profitability. But this, I believe, is a trend in future legislation and the Wehahn Commission seems to indicate that this is so.

Should the involvement of African Unions in conciliation type procedures become in the future state policy, there may be certain advantages over the present situation but in the last analysis it will remain a means of continuing the domination over African labour. The Wehahn Commission which is due to be tabled in parliament any day now has in fact recommended that black trade unions be recognized with certain provisions. Although this tactic is incorporationist and an attempt to control black labour, it will be interesting to see what organized labour in South Africa in the next decade will

in fact lead to. The tide of dissatisfaction will be difficult to stem even with a tight control over the unions.

Melanie Lazarow.

Since then, there have of course been a number of amendments to the I.C. Act reflecting real and important changes in conditions and circumstances. They have not however altered the fundamental character of the Act. One of the most important laughable acts because of its very name is the Bantu

DRUGS AND THE LAW

These notes are based upon some notes prepared for the A.C.T. supplement of the Legal Services Bulletin (N.S.W.). For a more extensive treatment of general matters, you should consult the Legal Services Bulletin (N.S.W.) pp. 16-201 to 16-209.

These notes do not deal with the Customs Act 1901, which deals with the importing and exporting of drugs or the possession of imported drugs or of drugs reasonably suspected of having been imported.

In the Territory, the law relating to illegal drugs has had a varied and interesting history, including a period when, because of inter-Departmental arguments over definitions, the prosecution of cannabis users virtually ceased.

A. Poisons and Narcotic Drugs Ordinance 1978.

A new Ordinance came into operation on 29th December 1978. It has considerably tightened the law in many aspects and substantially increased the penalties.

This new Ordinance, the Poisons and Narcotic Drugs Ordinance 1978, looks at first blush rather like a law for pharmacists, so much of it is given over to the authority to possess and sell a vast range of pharmaceutical and chemical substances listed in nine schedules which extend over some thirty-one pages and to the packaging and labelling of such substances for sale.

Tucked away in Division of Part II of the Ordinance, however, are four sections which bring the drug laws of the A.C.T. somewhat into line with New South Wales and other States. The four offences are, in summary, supplying, possession, self-administration or use and administration to another person. The penalties for cannabis offences, though not the offences themselves, are different, so these will be treated separately.

1. Supplying

The scheme of the Ordinance is to list various drugs in one or more of the schedules referred to and then to specify within the sections of the Ordinance what must or must not be done with those drugs by reference to the schedule.

The common illegal drugs, cannabis, heroin, lysergic acid, mescaline and the amphetamines are set out in Schedule 12, portentously entitled "Prohibited Substances", while others like cocaine, methadone, opium and the morphines are listed in the untitled Schedule 8. The difference between the two schedules is basically that doctors, dentists, pharmacists, vets and researchers are allowed to possess or use Schedule 8 substances but, by courtesy of our bureaucracy, no-one at all is supposed to possess or use Schedule 12 substances.

Section 4(2) of the Ordinance creates the offence of supplying a controlled substance (i.e. one listed in either of the two schedules 8 and 12) to another person. Supply is defined to include sale (s.3).

Section 4(3) creates an additional offence, that of having a controlled substance in one's possession for the purpose of supply. This is clearly intended to overcome the obvious difficulties in proving actual supply. It has, however, a nasty twist in it, as the police task of proving this offence is much assisted by the deeming of certain quantities to be traffickable quantities. Then if a person has a traffickable quantity of drugs in his or her possession, he or she is assumed to have the drug for the purpose of supply unless they can prove the contrary (s.4(4)). In practice, it will be most difficult to prove

the contrary. Examples of traffickable quantities, set out in Schedule 9, are: 100 gms of cannabis, 20 gms of cannabis resin, 2gms of cocaine, methadone, morphine and heroin and 0.002 gms of LSD.

These two offences are punishable upon indictment, that is to say, in a trial before a Judge of the Supreme Court and a jury (s.4(5)). Before this, of course, there will be a committal hearing before a magistrate. It should be noted that where a jury finds the accused not guilty of one of these offences, it may, nevertheless, find him or her guilty of possession (s.4(7)). The possibility of this alternative may mean that where a good argument is put up, a jury may convict of the lesser offence and acquit of the greater, where their sympathy for the accused outweighs the cold logic of proof. It

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would not, however, be wise to rely on this possibility!

The maximum penalty for other than cannabis offences is imprisonment for a term not exceeding 25 years or a fine not exceeding \$100,000 or both (s.5(6)). Since there have, as yet, been no completed prosecutions under this section, it is impossible to say how the courts will apply these penalties.

It is important to realize, however, that it is purely in the discretion of the police as to whether they will charge persons who have more than the traffickable quantity of drug with an offence under this section or merely with possession. This discretion gives enormous power to the police, power which could easily be abused.

2. Possession

Possession of a Schedule 8 or 12 substance is made an offence by Section 5(1). The courts have decided that a person is in possession of drugs if they are found on his or her person, in his or her belongings, bags or cases, even if the person is unaware of the presence of the drugs or that the substances are prohibited drugs. Once the physical presence of drugs is proved then possession is virtually proved.

There is some hope that the courts are moving away from this view, but not with any speed.

This is particularly serious in view of the known cases where drugs have been planted on people.

It should be noted that possession and ownership are by no means the

same thing. It is quite clear that a person can own something and yet not possess it, and vice versa. The offence here relates to possession and has nothing directly to do with ownership.

Where a drug is on premises or actually in the custody of a person other than the one charged, to be convicted of possession, a person charged with possession must not only know that the drug is on those premises or in that custody (Crimes Act S.7), but must also have in some way shown an intention, whether with others in a common purpose or not, to have had exclusive physical control over the drugs at the time of the charge.

This offence is dealt with by the Court of Petty Sessions, that is to say by a magistrate. The maximum penalty for other than cannabis offences is imprisonment for a term not exceeding \$2,000 or both (S.5(2)).

3. Self-administration

Use, or as it is called "administration" of drugs is also illegal.

Section 6(1) makes it an offence to administer a Schedule 8 substance to oneself and Section 6(2) makes it an offence to administer a Schedule 12 substance, other than cannabis, to oneself.

The maximum penalty which can be imposed, by the Court of Petty Sessions, is imprisonment for a term not exceeding two years or a fine not exceeding \$2,000 or both (S.6(3)).

4. Administration to others

It is not completely clear what the difference is between supply on the one hand and administration to another person. The penalties are substantially different. Presumably, injecting a drug into another person, popping a pill, a powder or a lighted cigarette (joint) into another person's mouth may be administration and not supply. The actual distinction will have to await judicial interpretation.

In any case, administration of a Schedule 12 substance is an offence (S.7(1)) and administration of a Schedule 8 substance by other than a doctor or dentist (in the course of medical or dental treatment!) is an offence (S.7(2)).

The Court of Petty Sessions, upon a finding of guilt of either of these offences, may impose a term of imprisonment not exceeding two years or a fine not exceeding \$2,000 or both.

5. Cannabis Offences

There is, in fact, only one "cannabis offence", but for most offences there is a substantially lesser "cannabis penalty".

It should be noted at the outset that while Cannabis means the plant of the genus *Cannabis* in any form, whether living or dead and any mixture of parts of a cannabis plant, it does NOT include cannabis resin (resin, crude, purified or in any other form wholly or substantially from the cannabis plant) NOR cannabis fibre (fibre from the cannabis plant but which does not contain any other substance from a cannabis plant). Do not, therefore, dabble in hash oil, for example, blithely thinking the lesser penalties are all you have to face: you are dealing with a substance that, as far as offences and penalties are concerned, mgh

are concerned, might just as well be heroin.

This section then deals only with cannabis. For details of offences involving cannabis resin or cannabis fibre, see Sections 1-4 above.

The only cannabis offence is using cannabis (S.6(3)). There is no definition of use, but the courts will probably apply a commonsense meaning. The penalty is a fine not exceeding \$100 (S.8(1)).

In respect of all the other offences, the only difference is in the penalty, as follows:

Supplying — imprisonment for a term not exceeding 10 years or a fine not exceeding \$4,000 or both.

Possession —

(a) where the cannabis weighs 25gms or less, a fine not exceeding \$100.

(b) where the cannabis weighs more than 25gms, the same as for other drugs, namely imprisonment for a term not exceeding 2 years or a fine not exceeding \$2,000 or both.

Administration to Others —

the same as for other drugs, namely, imprisonment for a term not exceeding 2 years or a fine not exceeding \$2,000 or both.

6. Defences

It is a defence to a charge of supplying or of possession that the person charged had lawful authority to supply or possess the drug. The Ordinance allows such authority to doctors, pharmacists and vets for the practice of their profession in relation to *Schedule 8 substances* (NOT Schedule 12 substances) (S.9(a)) and to certain other persons, including, presumably, persons who have been prescribed the drugs and their agents. This exemption is unlikely to be of much help to the majority of those charged with these offences.

Other Ordinances allow certain persons, similarly, whether for the purposes of supply or not, to have certain Schedule 8 or 12 substances in their possession. Likewise, the exemptions, apart from those for addicts, who are under treatment and therefore unlikely to be charged, are hardly likely to be of much use to those charged.

In relation to self-administration to others, there are similar defences. The only defence to a charge of self-administration of a Schedule 8 substance (NOT, be it noted, a Schedule 12 substance) is that it was administered with the directions of a doctor. This defence is not available for Schedule 12 substances, which includes cannabis.

The administration to other people of a Schedule 8 substance, can only be justified if the person administering it had reasonable grounds for believing that this was directed by a doctor or, if it is a doctor administering, that it is administered in the course of medical treatment. Dentists have a similar but more limited protection.

B. Powers of Search and Arrest

Section 50 of the Ordinance empowers a magistrate to issue a search warrant authorising police to search premises on which there are reasonable grounds to suspect will be found illegal drugs. Such a warrant is only valid for 28 days so you should check it — see that it describes the premises correctly, has been signed by a magistrate and is dated no earlier than 28 days from the date of search.

This power is in addition to the powers of search upon warrant contained in the Crimes Act (S. 354) which relate to indictable offences only — here, supplying and possession for the purposes of supply.

Section 16 of the Police Ordinance 1927 allows the police to stop

Drugs

and search persons "reasonably suspected of having or conveying in any manner, anything stolen or unlawfully obtained". This phrase has been held by the courts to justify stopping and searching persons reasonably suspected of having drugs.

In any event, the police will rely on this section, many searches being illegal. There is, however, no practical remedy for this and resistance usually leads to charges of "obstructing police" or even "rough treatment".

The power to arrest is given by both the Crimes Act (S.352) and the Police Ordinance 1927 (S.18(e)). Once arrested, the police have the power to search you and to require you to undergo a medical examination.

The right to silence is vitally important so you should say nothing at any time after or before arrest, or, if pressed, repeat something like, "I have nothing to say at this stage". In particular, it is preferable to use such a formula in answer to every question even those that on the spur of the moment seem harmless enough. Later in court they will seem far from harmless.

Finally, it now appears that the possession of microscopic amounts of drug is not to commit the offence of possession — the drug must be in such a quantity that makes it reasonable to say, as a matter of common sense and reality, that it is the prohibited drug of which the person is presently in possession.

C. Evidentiary matters

The importance of a person who is questioned by police in connection with a drug offence taking advantage of his or her right to silence cannot be overemphasised. Almost any statement dealing with drugs will be used as an admission of the offence or to show that you have knowledge of drugs. It may be suggested then that the circumstances of such knowledge combined with other evidence point to proof of the offence. Read also the section in the Legal Resources Book (N.S.W.) on "verbals" (p.16-25). Even our 'good' ACT Police will verbal you if they need to so as to get a conviction. It is more difficult to do that if a solicitor is present. If at all possible it is desirable to see a solicitor as soon as possible — before going to the Police Station, before being interviewed, before going to court.

The law now appears to allow prior convictions for drug offences to be given as evidence that an accused person is well-acquainted with drugs.

Identification of a drug is dealt with by a certificate issued under Section 52 of the Poisons and Narcotics Drugs Ordinance 1978. It is arguable that matters referred to in such a certificate are not evidence unless strictly they are "the result of an analysis".*

D. Sentencing of Drug Offenders

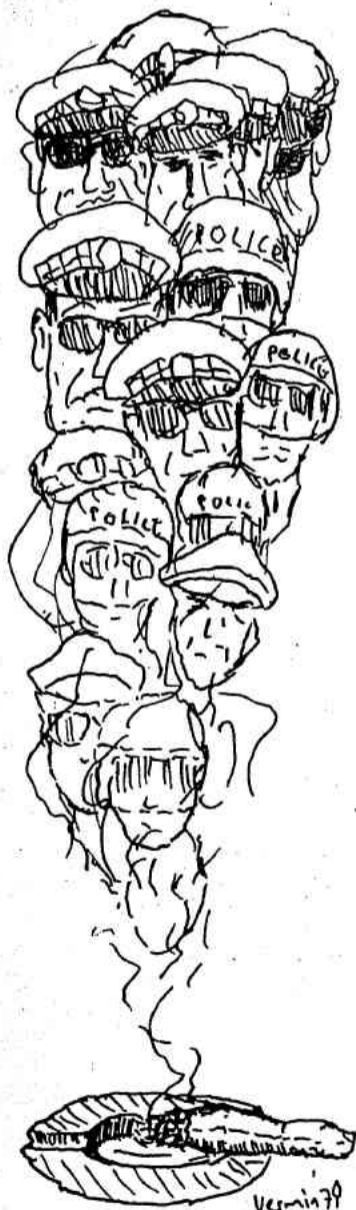
The new (Poisons and Narcotic Drugs) Ordinance has been in operation for such a short time that it is not possible to say more about sentencing than that the lower (magistrates) courts have taken the legislative lead of stiffer penalties to impose harsher sentences than before. As far as this writer is aware, no obtainable statistics have been kept on Territory offenders or sentences.

E. Other Drug Offences

Section 29 of the Poisons and Narcotic Drugs Ordinance 1978 sets out a number of offences relating to obtaining Schedule 3 substances improperly. These are:

- (a) Presenting or causing to be presented to a pharmacist a prescription for a Schedule 8 substance when the prescription has been signed by a person who is neither a doctor or a vet.
 - (b) Presenting or causing to be presented to a pharmacist a prescription for a Schedule 8 substance when the prescription has been altered without the authority of the person who signed it.
 - (c) Presenting or causing to be presented without lawful authority to a pharmacist a prescription for a Schedule 8 substance where the person to whom the substance is to be supplied is not the person presenting the prescription.
 - (d) Presenting or causing to be presented to a pharmacist a document purporting to be an order signed by a doctor, dentist or vet for the supply of a Schedule 8 substance when at the time the person presenting it knows that the document has not been signed by a doctor, dentist or vet.
 - (e) Knowingly making a false statement to a doctor so as to obtain a prescription for a Schedule 8 substance.
 - (f) Knowingly making a false statement to a vet so as to obtain a prescription for Schedule 8 substance.
 - (g) Knowingly making a false statement to any person authorised by law to supply Schedule 8 substances.
- The maximum penalty for all of these offences is a term of imprisonment not exceeding 2 years or a fine not exceeding \$2,000 or both.

Richard Refshauge.



nas farce

On the weekend of the 19th and 20th this month Burgmann College played host to a conference of the would-be 'National Association of Students'. The odd score of 'delegates' who turned up covered a fair range of the Universities which have left or are thinking of leaving AUS. It was not made clear as to whether these delegates had been elected for the task by their local SAs or SRCs. Some attending, however, were obviously very artful politicians. Despite this there was at times some very cogent discussion as to what the objects and functions (i.e. the proposed Constitution) of the said organisation would be. When WORONI attended on the afternoon of the 19th most of this discussion centered on whether the constitutional object of the organisation should read "to promote and represent ... the interests of students" or "the interests of students as students". Many complications arose as the conference tried to decide what students were indeed interested in. The constitution helped a bit more and proposed that the organisation should concentrate on providing co-ordination, goods, services, facilities, concessions and promoting and researching students' educational interests. (Strangely not unlike AUS). A further clause in the functions of the proposed constitution places some difficult boundaries around these interests in that it states

"that the Council shall in no circumstances directly or indirectly support any political or religious creed or any movement of political or religious tendencies except so far as shall be necessary for the furtherance of the foregoing objects and functions or any of them."

This places some fairly mean value judgements in the hands of the officers of this proposed new national student organisation. Where does one draw the line between a political or religious 'interest' or a "students as students interest". Practically any worthwhile

student activity or interest could, under some circumstances or definitions, be termed a political tendency or creed. Anything like getting a loan for poor students or running a women's support service could be deemed political and unworthy of support. Students who had a great deal of interest in obtaining a loan or being a woman could hardly be said to be represented. Much of what we learn at university is outside the purely academic or materialistic field of experience (what can you buy with TEAS?) An organisation claiming to represent students nationally cannot afford to limit its aims so drastically and still make such a claim. If AUS goes under because it is failing to represent a very wide field of interests then at least let it not be said that they did not die trying. NAS offers no alternative by simply catering to machine interests and ignoring everything else.

It may be of interest that WORONI and some other students had some difficulty in observing the conference. Interested persons from the Association had been invited the day before, yet when we arrived we were seriously informed that the meeting had decided that those who did not fully support the idea of a national student body, as an alternative to AUS, should leave.

We were supplied with no information about this alternative yet we were then asked this 'YES or NO' question. Peter Cardwell was asked to leave when he replied negatively. We who remained and answered positively (simply because there didn't seem much point in going, as we had just arrived) had to sign a statement regarding such. A reporter from the Bulletin, who was doing considerably more than reporting, seemed particularly obsessed with this procedure. Some late arrivals from Newswit (NSW Institute of Technology) seemed to be under no such obligation. Perhaps our political tendencies were showing. Mine certainly are; I'm seceding from N.A.S.

NOTICE OF MEETING

of the A.N.U. STUDENTS' ASSOCIATION
8.00pm Wednesday, 30 APRIL 1979.

in Union Bistro.

BE THERE !

A.N.U. STUDENTS' ASSOCIATION

Nominations are called for

Four (4) delegates to

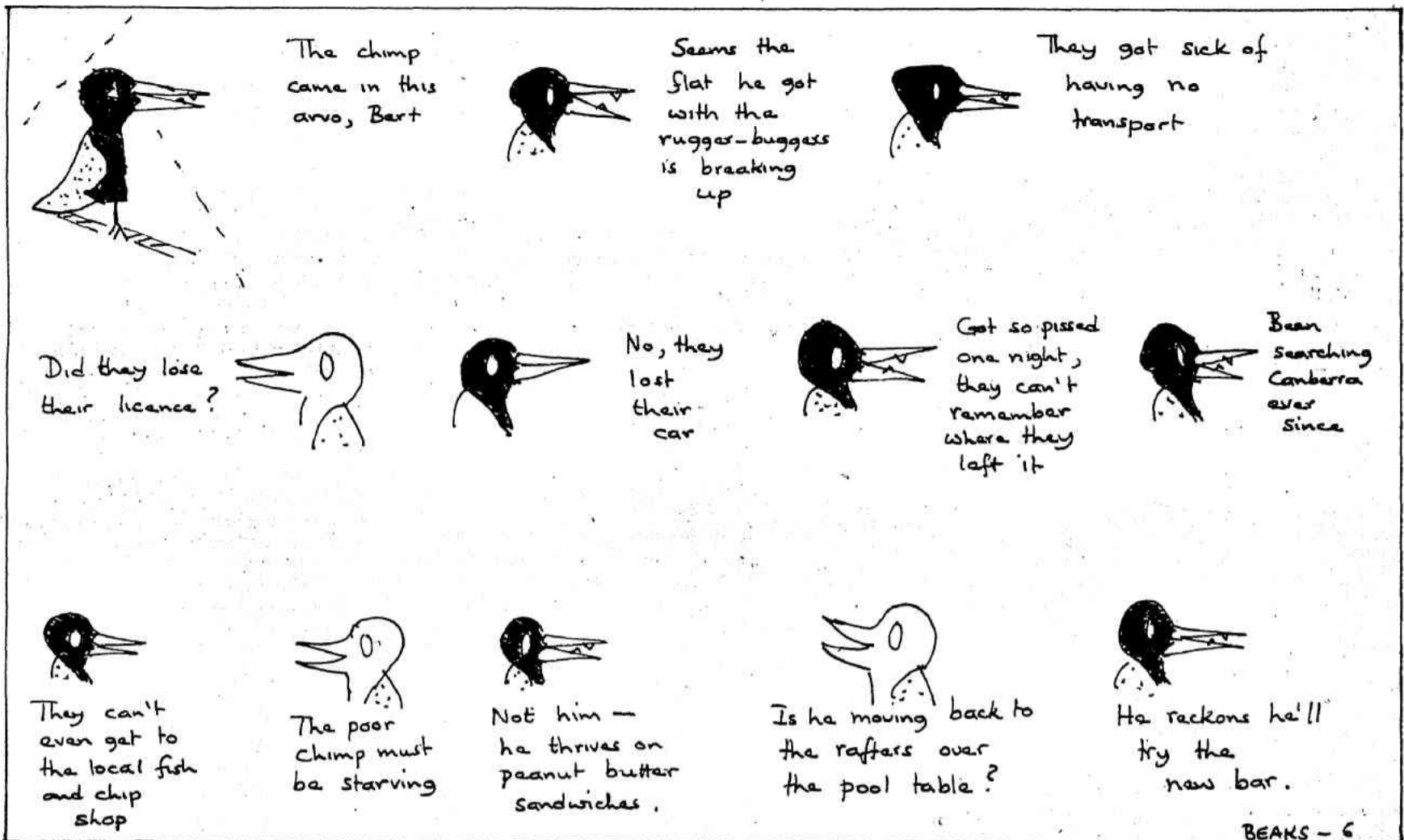
Special Council of AUS to be held
in Melbourne 22/24 June, 1979.

Nominations must be handed in to the S.A.
Office and will close at 12 noon on Wednesday
30 May 1979.

Nominees and nominators must be members
of the Association.

This election will be held by secret ballot at
the General Meeting of the ANU Students Assn.
to be held on Wednesday 30 May 1979 at 8pm
in The Bistro, Union, A.N.U.

humorous page



ALBERT FULTA in THE GREAT

Outdoors.....



THE AEROPLANE SPEAKS

Reality was always a star and will always be a star, waving to us, wavering, flickering over the far horizon, like a long forgotten friend seen through a large crowd, flashing into view between the trees that forest the ranges ahead of us. I am an aeroplane, the aeroplane, and I fly towards that star. I know nothing else, or at least care nothing else.

Cleopatra, in the cabin, has smeared all the windows with the blood of what was once a great man but is now a corpse sprawled over two seats, his head slashed open dangling over the carpet. So she cannot see the waterfalls over which I fly, their quiet glades of restless tranquility which occupies itself in changing from natural thing to natural thing, in progressions which are ineluctably relentless and seem pointless to me. I fly on.

Cleopatra is wearing red veils and gold mesh and ankle bracelets. Her eyes are made real with kohl, but I have seen this before, she reclines and I fly on. Underneath there is a finely textured plush velvet rabbit, which feeds alone on flowers whiter than itself. They scream and scream, but I fly on.

Cleopatra makes a unicorn be in the seat next to her, but this unicorn fades as I fly on. Tossing its head, its horn coruscates in its own way, slashing through the unfamiliar glow of Cleopatra's eyes. She wants it very much but it walks away, grows flowers through the floor by force of imagination, pauses and reappears on the riverbank below our path where all change together with the lapping slaps of ice blocks which rise from the dirty bed of the river and are borne on by the current. I feel all this but fly on.

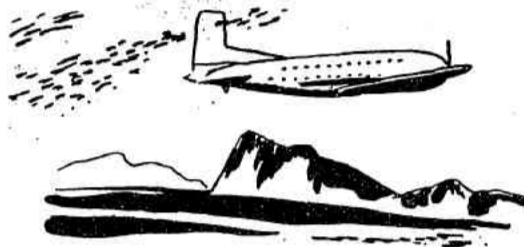
"Are you any good in bed?" Cleopatra

calls out. The captain emerges from his cabin to talk with her. He wears a tattered blue felt cap and a tattered blue suit with gold braid carelessly stitched on the sleeves and a large red nose and thick white make-up. He winks at her salaciously, she yawns, and he speaks.

"By'r lady, I know not, for those that might have told the tale have all died in the quest" and he rolls about with laughter

"I have heard you shoot to kill"
" 'tis true, and my lips are indeed even-omed, bringing death as they do" and so saying he leers foully. But his teeth gleam:

"Might I try this leap? Does it indeed lead somewhere other than onwards, some new way forwards or elsewhere away?"



"I know not what you mean, but those that try the knowledge of this sting brings no complaints, make no faint cries of protest carry no nothings forward from or against me. Accept this serpent but once and y'are forever bound in its coils."

"Show me." as Cleopatra says this, the captain slashes his wrists, and raising his hands draws his blood into the air. As I fly on, his fresh-gashed neck drains life, in great pulsing spurts, which coalesce about the captain's body, and coagulate into the serpent of art, sometimes called angeldust. It tries to

seem like misty night and desert winds and yesterdays. Cleopatra beckons to it, the beacon on the horizon calls me on. We fly faster.

The flowers the unicorn made dissolve into pools of molten glass which sings bright, singeing the carpet into new colours. Cleopatra lets the cabin have its head, and it hot flushes a caerulean and electric rainbow of incandescence, before quieting down to imaginations of the outside world. The lights drip heat which splashes onto the resentful seats, crowding together again in a corner. I fly on.

In the real world which Cleopatra imagines with the room, we wend a loose way through mountain ranges higher than the mind can follow, with snow whiter than it is cold; but she too is cooling. As she realizes I fly faster, or so she trusts. In the world over which we fly a pasture full of minks calls out to me. Minks, like flowers whose utility is also art, follow light; these rush after the flashing of moonlight off my wings. Simple beings, like flowers that need not thought, they know me not. As I fly on, I sing to them about electricity and far-away places, but in terror they devour their young; away from this scene of carnage for which I care not, and towards the evanescent yet enduring star on the horizon: I fly, bearing my cargo of the dead, who sought a binding force and found it before the arrival of their lives at timeless panic. But in my unlife I know nothing else, or at least care nothing else, except flying on. Thus I leave you all far behind, and make my way through the crowd, the onrushing limitless crowd, towards someone who might be someone's friend.

or is it only a star? I fly on.

Alex Weasel.

Religious Crap; Illogical Drivel

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us. Even as they delivered them unto us which from the beginning were eye witnesses and ministers of the world. It seemed good to me also having had perfect understanding of all things from the very first to write unto the most excellent Theophilus. That thou mightest know the certainty of those things wherein thou hast been instructed.

Luke 1:1-4.

Well in much the same spirit as Luke here's a totally biased account of Lewis Drummond, not so famed evangelist.

Did you see those little blue cards that were scattered around the campus to advertise the 'crusade'? They were effective examples of misleading advertising which strongly suggested that Billy Graham himself was headlining in Canberra. But as many people realised 'BG' wouldn't be there as, like Led Zeppelin he doesn't play small venues, not enough returns.

Anyhow on Saturday night a few weeks ago about 700 people went to see Drummond. The word right from the start was AUDIENCE PARTICIPATION. It all started with a prayer asking god to give us a great evening. Unless most non believers are awfully polite and bowed their heads it appeared that the vast majority present are christians. Then the choir sung, then the crowd sung, then a negro woman sung, then

the audience sung (and we were hit for donations), then the negro woman sung and gave her testimony. She told us that the trials of life bring us closer to god, seem to have heard that before. Then she sung again, then the audience sung — yes, there was heaps of singing.

Surely the highlight of the evening was when we were told that the previous night vandals cut all the amplifier leads — pause — bolly gosh — oo wha. The speaker began to pray and at one point it seemed was about to say "strike down the vandals" but he didn't, just asked



that the meeting be kept safe.

And so it came to pass that a well warmed up audience was delivered into the hands of Lewis Drummond and the evening went steadily downhill. Dark suit medium build, short blond hair, probably teeth like Jimmy and an oh so grating southern accent. He spoke in a spasmic pattern. "The gripping power (pause) of (pause) his (pause) message," turned his volume up and down and waved his arms around.

An analysis of his message.

1/ Repent — quick talk to John the

Baptist a "1st century hippy type" puke. Before you repent you will obviously want sound logical reasons for doing so he said.

2/a) Because the Kingdom of Heaven is at hand

— every country has its own lifestyle, god's lifestyle is love joy and peace. Drummond made no attempt to expand this with boring things like a little logical proof.

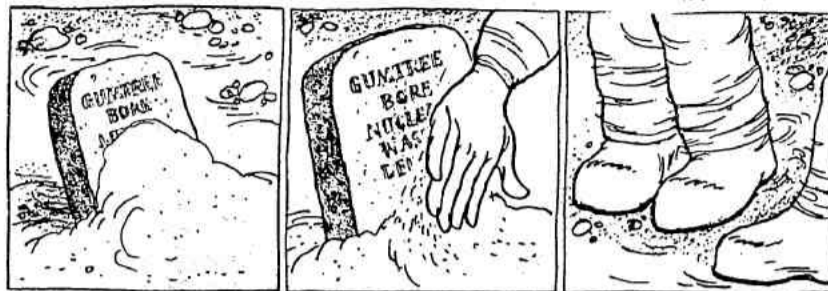
b) So that your sins may be forgiven — god gave us self consciousness — sin twists and warps us — we are all obsessed with guilt, a sense of emptiness and futility — death will get us all — if you repent your sins are forgiven and life will be full

Drummond had not tried to justify any of his statements except by saying that they are the word of god, truth must shine out of every word he utters.

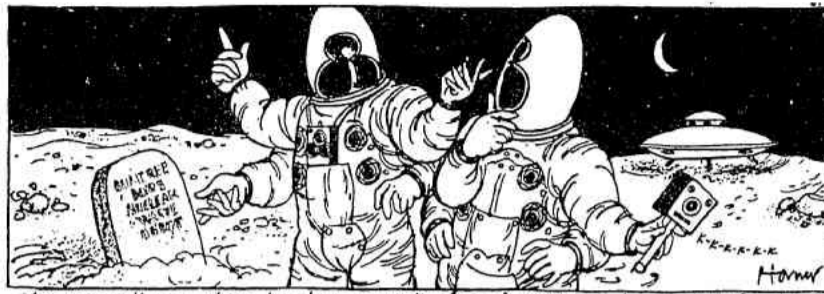
c) unless you repent you will perish, that is at death you see god, figure he's OK and you want to hang around but: the Lord says go and gnash your teeth. Once more no justification and then he called us all to come down the front and be saved.

After such a hollow speech and going there quite cynical and remaining so I still felt mush inside, similar to the end of a sad movie, so did my friend who went too. It's powerful melodrama alright and about 100 people did go down the front. However I left with the deep conviction that they were not the receivers of a great message but the victims of calculated theatre.

Review; 'NUCLEAR MADNESS WHAT CAN YOU DO?'



G-U-M-T-R-E-E... B-O-R-E... N-U-C-L-E-A-R... W-A-S-T-E... D-E-P-O-T — Hey, that's it!



This proves there must once have been a primitive form of intelligence here on this planet!

'Nuclear Madness, What You Can Do' is an important contribution to the nuclear debate. Dr Caldicott is one of the first and all too few medical practitioners who have individually spoken out about the hazards of nuclear power. In an easily read style she presents a very well researched account of the nuclear fuel cycle, its radioactive by products and their effects upon the human body. The reader gains a very real sense of urgency as the book plies you with fact after fact.

* One diagnostic X-ray to the pregnant abdomen increases the risk of leukemia in the offspring by 40 percent.

* Miners and other nuclear workers have consistently been shown to be working under lax safety standards and conditions. They suffer high cancer death rates as a result.

* Several workers at the Mary Kathleen mine in Queensland have already had radiation detected in their urine.

* Fine powdered Plutonium (a nuclear by product) may be inhaled and cause cancer and death in one animal and then be eaten or inhaled by another animal with the same results. It is difficult to detect.

And so it goes on. The potentially radioactive harmfulness of the nuclear fuel cycle and its products are explained to the extent that even the most ardent pro-nuclear person should have serious doubts as to his or her faith in science, technology and politicians.

Actual examples of reactor accidents and contamination by wastes are not lacking. All the generally known mishaps are well documented. Some of Dr Caldicott's own experiences, (collected no doubt on her extensive

travels for the anti-nuclear cause) though less spectacular are perhaps more interesting. They relate her argument well to the individual struggle. One such instance is her recollection of meeting three inspired individuals in America who sacrificed their lives' work and careers in the nuclear industry to warn others of the dangers involved. Her memories of addressing some concerned but largely ill informed unionists in Queensland are similarly impressive. One is given some hope when an individual such as Dr Caldicott can state that the "Australian unions are among the most receptive and responsive people that I have talked to so far".

Another major theme of the book centers around the appalling amount of mis-information, ignorance, and short sightedness that governments and people with vested interests demonstrate. One can excuse Dr Caldicott's

slightly emotional appeals to educate and lobby these people as she recounts the frustration and disappointments meted out by them. However, her persistence in plying these people with information has not been totally fruitless. When the Australian government took the French to court over the Pacific tests Dr Caldicott could rightly claim a large slice of the credit. She stresses that it is not impossible for any individual to do the same.

'WHAT YOU CAN DO' is; lobby MPs, take every opportunity the media offers to raise the questions and the controversy and demonstrate regularly and originally. Primarily of course you must educate others and yourself as to the dangers of a nuclear world. A good start at that would be to read this book.

T.L.

Review of Nuclear Madness, What You Can Do! by Dr Helen Caldicott.

J. E. RENAN

1823 - 1892

The Historical Jesus

That Jesus never dreamt of making himself pass for an incarnation of God, is a matter about which there can be no doubt. Such an idea was entirely foreign to the Jewish mind; and there is no trace of it in the synoptical gospels;¹ we only find it indicated in portions of the Gospel of John, which cannot be accepted as expressing the thoughts of Jesus. Sometimes Jesus even seems to take precautions to put down such a doctrine.² The accusation that he made himself God, or the equal of God, is presented, even in the Gospel of John, as a calumny of the Jews.³ In this last Gospel he declares himself less than his Father.⁴ Elsewhere he avows that the Father has not revealed everything to him.⁵ He believes himself to be more than an ordinary man, but separated from God by an infinite distance. He is Son of God, but all men are, or may become so, in divers degrees.⁶ Every one ought daily to call God his father; all who are raised again will be sons of God.⁷ The divine son-ship was attributed in the Old Testament to beings whom it was by no means pretended were equal with God.⁸ The word 'son' has the widest meanings in the Semitic language, and in that of the New Testament....

The title 'Son of God' or simply 'Son,' thus became for Jesus a title analogous to 'Son of man', and, like

that, synonymous with the 'Messiah', with the sole difference that he called himself 'Son of man', and does not seem to have made the same use of the phrase, 'Son of God'.⁹

Jesus appears to have remained a stranger to [the] refinements of theology, which were soon to fill the world with barren disputes. The metaphysical theory of the Word,* such as we find it in the writings of his contemporary Philo... had nothing in common with Messianism.... It was John the Evangelist, or his school, who afterwards endeavoured to prove that Jesus was the Word, and who created, in this sense, quite a new theology, very different from that of the 'kingdom of God'.¹⁰ The essential character of the Word was that of Creator and of Providence. Now, Jesus never pretended to have created the world, not to govern it. His office was to judge it, to renovate it. The position of president at the final judgment of humanity, was the essential attribute which Jesus attached to himself, and the character which all the first Christians attributed to him.¹¹ Until the great day, he will sit at the right hand of God, as his Metathronos, his first minister, and his future avenger. The superhuman Christ of the Byzantine apsidal, seated as judge of the

world, in the midst of the apostles in the same rank with him, and superior to the angels who only assist and serve, is the exact representation of that conception of the 'Son of man', of which we find the first features so strongly indicated in the book of Daniel.

At all events, the strictness of a studied theology by no means existed in such a state of society.... We must not look here for either logic or sequence. The need Jesus had of obtaining credence, and the enthusiasm of his disciples, heaped up contradictory notions. To the Messianic believers of the millenarian school, and to the enthusiastic readers of the books of Daniel and of Enoch, he was the Son of man — to the Jews holding the ordinary faith, and to the readers of Isaiah and Micah, he was the Son of David — to the disciples he was the Son of God, or simply the Son. Others, without being blamed by the disciples, took him for John the Baptist risen from the dead, for Elias, for Jeremiah, conformable to the popular belief that the ancient prophets were about to reappear, in order to prepare the time of the Messiah.

The Life of Jesus (1863), Chap. XV, trans. anon.



* [Ed.] This theory derived from the Stoic doctrine of the *Logos*, the creative principle in Nature (cf. Introduction, p. xv). The identification of Jesus with the *Logos* was primarily to St. Paul; the writer of the Fourth Gospel was strongly influenced by Pauline theology.

1. Certain passages, such as Acts ii, 22, expressly exclude this idea.
2. Matt. xix, 17; Mark x, 18; Luke xviii, 19.
3. John v, 18, and following; x 33, and following.
4. John xiv, 28.
5. Mark xiii, 32.
6. Matt. v, 9, 45; Luke iii, 38, vi, 35, xx, 36; John i, 12, 13, x 34, 35.
7. Luke xx, 36.
8. Gen. vi, 2; 2 Sam. vii, 14; Job i, 6, ii, 1, xxxviii, 7; Ps. lxxxii, 6.
9. It is only in the Gospel of John that Jesus uses the expression 'Son of God', or 'Son', in speaking of himself.
10. John, Gospel, i 14, 1 Epistle v 7; moreover, it will be remarked that, in the Gospel of John, the expression of 'the Word' does not occur except in the prologue, and that the narrator never puts it into the mouth of Jesus.
11. Acts x, 42.

Classical Records

DEBUSSY FROM THE CONCERTGEBOUW

A new recording of Debussy's *Images pour orchestre* is currently very welcome, there being only three or four available to my knowledge. One of these, the Ansermet version is now getting a bit long in the tooth, and the Martinon recording is only obtainable as part of a five record package. On paper, one would have doubts about Haitinck being the man to plug the gap. He is, after all, noted as a conductor with a strong sense of the form and structure of these vast expressive works of Bruckner and Mahler, where shape, direction and purpose are vital if the work is not to fragment. Debussy, although he disliked the label, is essentially a composer who wrote impressionistically. He writes to record atmosphere and moods which might pass fleetingly, that moves waywardly and fluidly from one

to another. Such music has no need of a tight logical structure and conductors like Haitinck who are ideal for highly structured music often come unstuck when faced with impressionistic scores. Karajan, for example, whose sense of timing and form is unequalled, crashed badly in a record I reviewed last year of *La Mer*. For all my fears, Haitinck's Dutch hard-headedness did not clash with Debussy's French eccentricity. In fact he proves a fine Debussy conductor giving a very evocative and atmospheric performance.

The reason why Haitinck succeeds seems to stem from the fact that he is stylistically flexible, where Karajan is positively wilful. He is more willing to alter the tempi to suit the ebb and flow of the music and makes no attempt to impose climaxes or developments or

whatever where they are not needed. A very enjoyable and interesting performance is made more so by the Concertgebouw Orchestra's sound quality. D deservedly included in the television series *Great Orchestras of the World*, it has a luminous translucent tone that suits Debussy particularly well. The seamless phrasing and blend of the woodwinds deserves special mention.

The presentation of this record is also praiseworthy. The sleeve note is excellent, and others would profit from its example. Within the confines of the unfortunate but necessary trilingual sleeve format that is now common in Europe, the English critic Max Harrison tells us more about the work in one column than some humdrum commentaries do in four. Being new to the work myself, I found this note to

be very useful in placing the work in Debussy's output and that of his contemporaries, and in pointing out its own distinctive features. There are even a few statements that might exercise the minds of the Debussy experts.

Virtually nothing with this record deserves criticism, and that goes for the sound quality which is even better than that on some of the recent issues emanating from D.G. The microphone placement is quite ingenious, giving not only width to the sound, but depth as well and in stereo, not quadrasonic. A satisfying performance of the *Sacred and Profane Dances* fills up a few more minutes of this most enjoyable record. (Philips record 9500 509).

Andrew Maher

The



Galarrwy Yunupingu meets H.E. Mr Yoshio Okawara; Why? Why not?

Amazing Athol

means no offence BUT "

Well, well, dear reader . . . here we are again. Another fun-packed, exciting column, absolutely filled with thrills and suspense, with bone-crushing horror at every turn. No. Not quite. This time we have an in-depth, pointed analysis of . . . Gaspetti! BAD COMPANY.

I can hear the shrieks already . . . "Wot does he mean, "Bad Company"?" . . . "Wot about the new albums from Magazine and the Only Ones?" I'm sorry to disappoint you all, but I feel that it is necessary for a short discourse on the dismal fall of the once-great.

"Rock and Roll Fantasy" is a strangely appropriate title for the latest offering from Bad Company; the only Rock and Roll that they are going to produce is purely fantasy. Please, don't think I have it in for Bad Company and their fans (if such creatures exist, I

pity them). It's just that I think it's a great mistake to call this sort of thing "Rock and Roll". I was always led to believe that "Rock and Roll" was reasonably fast and exciting, stirring the young to acts of bestial lust and depravity. The only depravity that this quartet of ageing and overweight dinosaurs are capable of inspiring is the deadly sin of sloth. They've made their mint, and all they need to do is go through the motions. How anyone could get excited by this morbid wank escapes me. Calling this "rock" is not unlike putting a steam engine in a concrete box and calling the result a sports car.

The horror and pity of it all is that these fellows used to be GOOD. Mick Ralphs, a former guitar hero of some stature, now shows absolutely no sign of the talent he displayed in Mott the

Hoople (A great band), Paul Rogers, when with Free, was an excellent vocalist. Boz Burrell used to play with the hallowed King Crimson, and did a commendable job too. Even when Bad Company were but a young supergroup, the results were by no means bad (sorry).

The first two albums are in fact minor classics. BUT WHAT WENT WRONG? Why can't these people produce decent music anymore? Why has every album since "Straight Shooter" been absolutely duff? I just couldn't bring myself to listen to the latest album; the title "Desolation Angels" is a direct steal from Marc Bolan.

Does this not smack of dullness, gentle reader?

What happens to Rock Stars? Does the money effectively kill off the talent and creativity, or is it the cocaine and expensive booze? What relevance

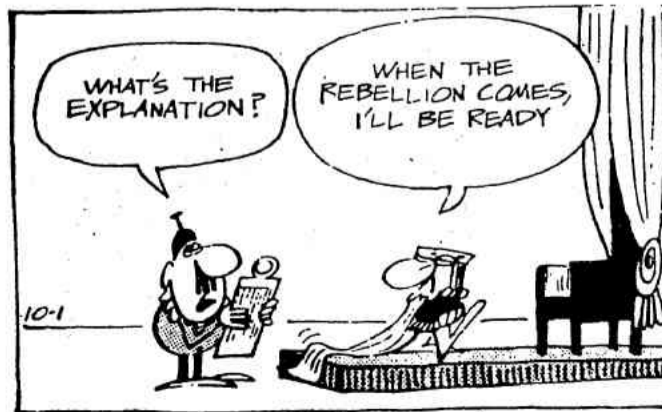
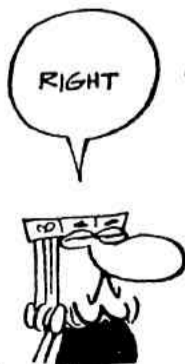
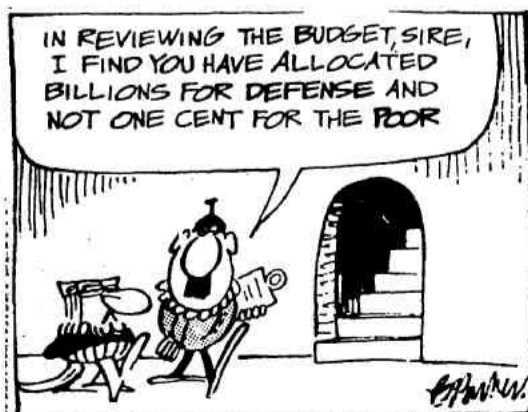
does this so-called music have to anyone apart from trendy stockbrokers and hip young management consultants on the rise?

Bad Company today certainly leave me with that impression. Once upon a time they were capable of much better.

I suppose such considerations don't matter when you have country estates, private planes, shares in lucrative stocks, a well-oiled publicity machine to feed the latest pot-boiler to the masses, and absolutely no interest in the average listener. Yes, folks, it's bailout time yet again.

So. You think I have it in for these poor, innocent quasi-millionaires do you? I don't give a stuff if you like this record — I just don't like being insulted.

Go away.
The Amazing Athol.



Presidential Rumbblings

The Australian Union of Students is to hold a Special Council on June 22nd, 23rd and 24th in Melbourne. We must elect delegates — nominations have been opened (see ad. this Woroni) and elections will take place at the next S.A. meeting. It is vital we have a good representative team of delegates — that Council is likely to decide the future of the Union. The A.U.S. Secretary will be putting three polls to the next meeting:

- 1) should A.U.S. be composed of individual students or be a federation of student organisations
- 2) should there be direct elections of national or regional officers,
- 3) should there be weighting in favour of small campuses be eliminated.

Our opinions on these matters will influence the way A.U.S. operates; the whole union may be destroyed or altered forever if we make the wrong choices. So be certain to elect your delegates wisely. In *The National Times* and *The Canberra Times* I have been quoted as saying general meetings have supported A.U.S. in the past: that support must continue. One union, one strong union, or else students will lose everything that A.U.S. has gained us in the past (TEAS, no fees, etc.). Sounds cliched perhaps: but like many cliches, it has only been repeated so often because it is so true and so obvious. The basic principles of unionism — that if we band together to achieve political gains we should remain united — are simple, but valid.

A small group of invitees of Centre Unity supporters met at Burgmann College last weekend. Neither A.N.U. nor C.C.A.E. were invited. A.N.U. found out about the conference (through devious means) and sent observers. I put out a press release after that:

The gathering of students held secretly at A.N.U. was not representative of any widespread student feeling in Australia. The exclusion of most campuses (including all of Canberra's tertiary institutions — none were invited, though the conference was held in Canberra) made the whole gathering selective and partisan. The students at A.N.U. have consistently supported the Australian Union of Students. No viable alternative has come, or is likely to come, from the handful of privately invited opponents of the proper union of Australia's students. The meeting was confused, divided and bogged down in procedural points. Most of the students attending were observers, not supporters of "N.A.S." (as the leaders intend to call any body established). A.U.S. is clearly the more representative and democratic body, and is a properly conducted union.

I think that clearly and fully expresses my view. We do not need two opposed (and therefore weak) student unions in this country.

The vigil we held outside Parliament House was a great success. The legislation (to amend the A.N.U. Act to prohibit us spending student money as we determine) was withdrawn. The representations made by the Chancellor, Sir John Crawford were probably more persuasive — but we are told that the government were quite dismayed at the alliance of students and administration against them. Vigil itself was a wonderful social occasion; dancing on the pavements, coffee, soup (for which we warmly thank the Union, it was great soup), and just a little alcohol. When George Georges came out to

speaking to us at 11.30pm on the Tuesday night, over 50 people were gathering to listen. At earlier stages of the night Michael Tate, John Button, and (briefly) Sue Ryan came out to speak to us or wish us well. Most importantly though, we demonstrated that even in the holidays there are students in Canberra willing to stay outside Parliament House on the coldest night of the year to that date to show they were appalled at the prospect of such government legislation.

The next Students' Association Meeting will be asked to consider the constitutional amendments:

- that the referendum be subject to "given one week's notice"
- that "a referendum will also be held if 200 signatures of ordinary members supporting it are given to the president."

Nominations will be opened for Bush Week directors. The Food Shop (Nutrition Society) wants a motion put along these lines—

- "That the S.A. urges the Union to allow the Nutrition Society what facilities it might need in order to make food for sale in the Union."

There is a motion —

- "that the A.N.U.S.A. provide facilities for the presentation of the arguments for and against the A.U.S. to the student body."

and also

- "That a loss guarantee of \$200 be given for the international evening being put on by welfare officers of the S.A. and R.S.A."

Any parent interested in taking advantage of a child-minding scheme in the Union on Friday nights is asked to contact the president of the Students' Association, Stephen Bartos, or Di Riddell, or the Union Offices, as soon as practicable.

Chris Hobson, A.U.S. President, and Mark Burford, Education Vice-President of A.U.S., were in Canberra for talks with government and Education Department last week. They also came into the S.A. Office at various times to talk to students here.

The housing debate grows even more intense. The squatters are being harried and arrested, for attempting to find somewhere to live. The ANUSA supports their efforts to find adequate housing in Canberra. Any student who is unable to find somewhere to live should get in touch with the S.A. — we can almost invariably find students accommodation somewhere, though it might not be very suitable or permanent.

Students at Garran Hall have been agitating over conditions there, particularly systems of management. Students in Corin Dam Huts and Narellan House feel threatened and are endeavouring to ensure their homes are not done away with — those endeavours are strongly supported by the S.A.

The Cottage STILL needs people on the daytime roster. The Cottage is becoming increasingly more necessary, as the only haven for peace and sanity on this campus. Pressures on everyone are increasingly heavy; work, housing, study: things become more difficult every week. Much of the blame can be laid fairly convincingly with the Fraser Government; few jobs, high unemployment, shortages of funds for universities, inadequate TEAS; no wonder there are pressures on students. Anyway, the Cottage is there (in Balmain Lane, across on the Lake side of the University) for anyone who wants to escape the ratrace.

The example of the Cottage has inspired other groups out in the community to model refuges and drop-in centres

on our system.

The way students have maintained the Cottage, through the roster system and collective meetings, has worked well and democratically (unlike many paternalistic and authoritarian "welfare" systems: The Cottage is for everyone). So, that is something of an inspiration or morale boost for the way we work here.

Our devoted listeners will be wondering why there has been a remarkable lack of A.N.U. Students' Association

Programme at 6.00 on Saturdays (2XX). Certain technical difficulties with the new Studio B caused me to wipe the tape of one programme.

But the genuine reason for no programme is the non-response to my call for people to help in putting the thing together. Is there no club or society, mad political group, or strange publicity-seeking cabal of members of the S.A., who want FREE peak air-time? Out of your closets and on to the airwaves — see Stephen Bartos, soon!



First night of the vigil at Parliament House.

GRAM TELEGRAM TELEGRAM TELEGRAM

CC 126- NARELLAN -
ARMIDALE NSW 58/57 1.06P

STEVE BARTOS
SRC ANU 70
CANNBERRA

FRATERNAL GREETINGS REGRET UNABLE TO BE WITH YOU ON THIS MOST IMPORTANT OCCASION STOP THE UNE SRC VIEWS THIS LEGISLATION AS AN ATTACK ON STUDENT RIGHTS AND THE BEGINNING OF AN ONSLAUGHT ON THE AUSTRALIAN UNION MOVEMENT STOP WISH YOU EVERY SUCCESS AND OUR UNANIMOUS SUPPORT YOURS IN THE STRUGGLE

UNE SRC

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GRAM TELEGRAM TELEGRAM TELEGRAM



Scenes from the tent after the first night of the vigil.

NEW EDUCATION WELFARE OFFICER

It has been a long time coming, but the Students' Association now has a full-time Education Welfare Officer. There are of course, still those who oppose the creation of this position, for reasons peculiar to themselves. Some of them seem to feel that there is not enough work for an Education person to warrant full-time employment. If my current sleeping habits are anything to go by, there certainly is.

NEW AJAX

There is an enormous task to be faced in overhauling the machinery of student representation within the university. The various channels between the university administration, the Faculties and Departments, and the student body are presently as clogged as rusty plumbing, with committees, working parties, and submissions of one kind or another. Unless some effort is made to rationalise the backlog of ongoing projects on students' behalf, student interests are going to get lost in the sludge. It is the task of the Education Welfare Officer to reorganise the way the Students' Association representatives approach the bodies on which they serve, such that the views of students become more reasonably and frequently aired.

THAT INGROUND DIRT

The only way the views of students will effectively penetrate the decision-making system in the university is by co-operation. They must push harder for what they want. In a system such as the university, the status quo is firmly entrenched. It needs a good scrub if the gleam of innovation and flexibility is to show through. As they say, the secret of a good scrub is all in the wrist action, and in the cleanser you use. May I recommend that new Education Welfare Officer can be fairly abrasive, if used properly. That is where the wrist action comes in. You, the students, provide the energy needed to effect a proper job of getting new ideas through to the university establishment. I can't scrub all that hard without arm muscle behind me.

WHITER THAN WHITE

SO, you think, we're going to cleanse the system. This is not to suggest that I conceive the job of the Education Welfare Officer to be that of providing an ideological flush. The Students' Association does not perform the job of Harpic, Flushmatic, sweeping away the old blockages, to make way for the New Order of Things. One is not about to attempt to remove all the 'evils' of the present system at all. I am merely concerned, in my job, with seeing implemented the suggestions for improvements in the university made by students over the past couple of years. And with seeing that when suggestions for improvement come down from university authorities, they are kept in line with the interests of students. To this end then, one is not promising a new educational Utopia in which all things are whiter than white. (Nor is one as according to a certain myth, concerned with building a future in which all things are redder than red.) The sorts of improvements that have been suggested by students are to do with removing the inconsistencies between Departments in matters of assessment and workload, and staff-student consultation in matters of policy.

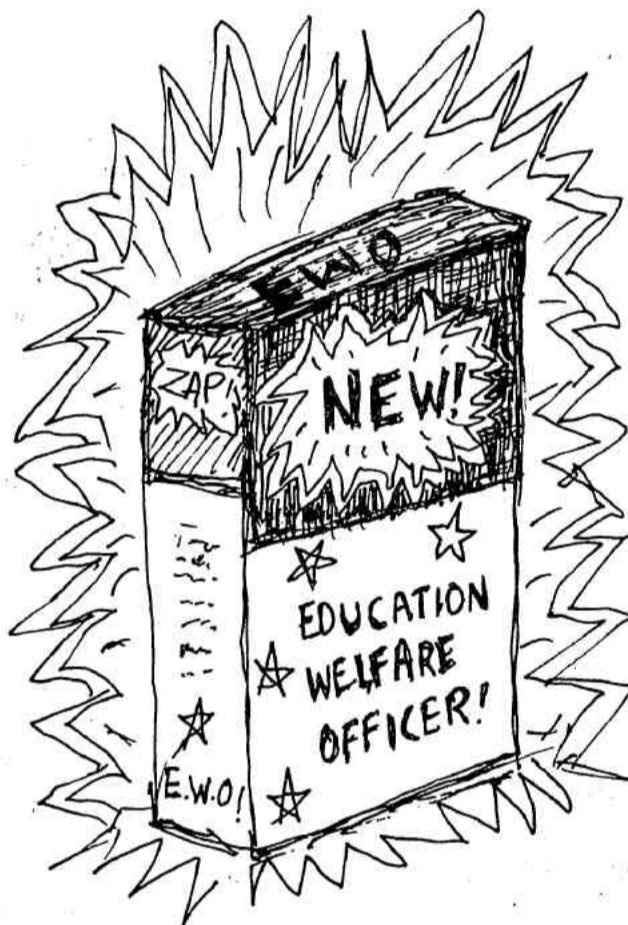
REMOVE THAT GRIME

The job of Education Welfare Officer is based upon the assumption that there are problems in the university between staff, students and administrators. Let us call these problems grime, to remove the possible misinterpretation that I am using this label in reference to obstructionist and 'difficult' academics and bureaucrats. One might often feel that such persons as these do, in fact, need a good dose of salts — but that is beside the point. The grime is

soap



power



based most commonly on lack of communication and understanding. Too often staff are hampered in their acceptance of student points of view by their traditional image of the disaffected student as some kind of snotty radical. Students in turn are often unprepared to talk to staff, seeing them as boring old twits (or some word to that effect). This leads to a lot of unnecessary antagonism. The Education Welfare Officer can, by means of acting as a go-between or a sounding board, help a lot to remove this kind of barrier. I am after all, only partly snotty, and, only partly boring. Not very colourful, but it helps with the job. The prime reason students should be aware of making themselves heard on their own campus is that the autonomy of university campuses, which are the forums for the student voice, is being threatened by the present Federal Government's backlash policies. In its attitude to universities and students, the Fraser Government does indeed think that it is...

TOO CLEAN FOR DANDRUFF

Why, you may ask, should we concern ourselves with the scalp problems of a group of balding parliamentarians? Well, unfortunately, we are the dandruff. Now, if the powers that be tend to regard one as a piece of dandruff upon the immaculate collar of conservatism, that doesn't do much for one's ego. One feels ignored, opp-

ressed and one despairs. Before you all go away and swallow a litre of Drano... remember how I began this column. With new Ajax. In other words, we can do something about it. With a bit of co-operation.

BLUE BEADS OF BLEACH

Remember the washing powder with the blue beads of bleach? How they exploded in the wash, bombing all the dirt out of one's clothes? If I can extend my analogy to breaking point; in the giant Hoovermatic which is the university, the blue beads of bleach are your student representatives. I doubt whether many of them have ever exploded — but with your support they just might. Omo ain't got nothing on this, kid... dozens of student reps all exploding in sequence... wow! But seriously, if the student representatives all worked together, the theory of student participation in university affairs could become effectively practised. The university is going to find itself faced with even more governmental restrictions — of the kind which will honestly prevent any of the academic and administrative flexibilities that students have hitherto requested. It is imperative that students voice their opinion on this, and *take action* to ensure that the government does not face an easy task.

Let us not go down the drain without a fight.

The student reps on Departmental Committees are your mouthpiece. Use them and support them, whether in personal academic matters, or concerns of wider reaching significance, such as the interpretation of Faculty rules to allow students the maximum benefit from TEAS. If you don't know who your reps are, come and see me. That's another reason I'm here. Let's see some action happen BEFORE the Fraser Government comes down on all of us, like a massive dose of Danguard.

NAUSEA AND INDIGESTION GETTING YOU DOWN?

Blame the Fraser Government.

WHY PAY MORE FOR YOUR SOAP POWDER?

Probably because you don't have any money. The Education Welfare Officer is responsible (with the President) for speaking and corresponding with the University administration, the Education Department and the Government on behalf of students — with respect to TEAS and the threatened re-introduction of tertiary fees. This activity deserves your support. You might not think that the Government would be so outrageous as to abolish TEAS and re-introduce fees. Believe me, if certain of its members, notably Fraser and the National Country Party had their way, it would. There is little point in a few of us telling them that this just wont wash, without your support. Students are blaming AUS for not supporting them. How much support did they give it? Students are blaming the Students' Association for not supporting them. How much are they prepared to support it? Certainly AUS has had its faults (the proposed alternative, NAS, is as unrepresentative and potentially faulty as AUS ever was, the conference held in Canberra on the weekend of June 19 and 20 indicated that — see article in this issue). But such faults were never rectified by external criticism alone. If you're going to criticise without acting, you're going to pay through the nose for your soap powder, and go down the drain to boot. You may, in fact, as well swallow that Drano now.

WHERE'DYAGEDDIT?

You'll find me in the Union Building, just inside the back door of the Students' Association Office — the door is directly opposite you as you walk out of the Haydon-Allen Building towards the Union, to the right of the Union entrance.

Chris Keats

the library: volumes of trouble

It is probably fair to say that the most commonly occurring type of student at the A.N.U. is one very much like myself. By and large the students of this university are quiet and basically conservative in outlook. They have no grandiose visions of changing the world, and tend to regard the minority who do as being childish and hoping they will grow out of it. Radicals, right and left are looked on with disdain, and their methods — demonstrations, sit-ins and so on with amusement. Arguably, most students do not feel strongly enough about issues such as abortion, uranium, capitalism etcetera to take an active position on them. What concerns them more are the day to day problems of getting a degree, assessments, essays, academic progress and so on. Problems are dealt with quietly, and without fuss through lecturers, departmental committees — the usual channels of the university system — with never a thought about the use of extreme measures. Such a student am I, moderate and conservative (and nothing to do with the Liberal Society) and avoiding the excesses of some of my radical colleagues.

Last year, I lent my support to a move through the usual channels (a departmental committee) to call on the university administration to spend more money on the university library after the students I represented on that committee complained of problems they were experiencing in the use of the library which were created by staff shortages. The matter was also raised with the Students' Association, and the then President spoke to the Vice Chancellor who agreed to vote an extra \$500,000 to the library's budget. So far the situation seems to have gotten worse. The History Departmental Committee, which last year reached a dead end in its efforts to improve the library's budget is trying again, and in the absence of Toby Millar, I took over a motion on the matter at the S.A. meeting of 18 April last. The original motion was little different in spirit from the one passed last year, and I would have been quite happy with that. However, I took an uncharacteristic attitude at that meeting by agreeing to an amendment proposed by Stephen Bartos that strong representations be made to the university and if they should fail the Association organize an occupation of the Chancellery. Personally, I could take no

part in an occupation of chancellery because I would find it disorderly and repugnant, but I stick by my agreement to Stephen Bartos's amendment on the grounds that the library's current situation is a very serious one and action is needed to overcome the grave problems which are hampering students in their work.

The library is probably the most important single part of the university. Without a properly organized and funded library no university can hope to effectively carry out its main functions of education, research and discovery. Without a reliable library service, it might as well not exist! The situation is not that hopeless as yet, but it is getting steadily more serious. Many books are difficult, often impossible to get hold of. At times, I have gone in to tutorials insufficiently or not at all prepared because material in heavy demand has been unobtainable. One recent experience of mine involved a book written by the Vice-Chancellor himself. Try as I might, I found it very difficult to get the only copy the university had, and on short loan too. (It turned out to be a very interesting book and very enjoyable when I finally got hold of it). Other material is simply hard to find because the re-shelving process has become very slow. One day I counted some 400 books waiting to be re-shelved. Exactly 24 hours later 120 of those same books had not been replaced in the stack, to say nothing of those that had gathered in the meantime. Students often have to look in four different places to locate a book which is a timewasting exercise. It is also quite apparent that the library staff have no time to check the shelves to ensure that books have been placed in their correct positions. It was done once last year, but the library had to be closed for a day to do it. Because of the laziness or bloody-mindedness of a library user, I recently discovered a book on modern Yugoslavia shelved with the tomes on ancient Egypt! Purchase of new books seems to have dropped off dramatically in the 2½ years that I have been here. How can students and staff hope to keep up with the latest scholarship in their fields if the library is unable to purchase sufficient new books?

I stress that all these problems are not the fault of the library staff, who despite being seriously overworked to the extent that I understand that one member last year died of a heart attack, have shown a remarkable dedication and willingness to help that is commendable under any circumstances. The ultimate solution of course lies with the gentlemen in Parliament who have been

cutting back expenditure on universities. I would suggest that all members of this university protest to their local members in the strongest possible terms about cuts to university budgets. I shall certainly think deeply on that issue at the next election. For its part, I think the university administration needs to take a close look at its priorities and see what areas can be cut in order to increase spending on the library. I could suggest two. Firstly, the number of committees that this university has bred must cost a pretty penny. Which ones could be done away with or amalgamated? And what about the plans that I read about in the *A.N.U. Reporter* last year to continue the university's program for purchasing works of art and sculpture, and to beautify the grounds and buildings? Surely this ought to be suspended altogether until such pleasant extravagances can be afforded. Students on their part might desist from scrawling graffiti all over the place which the university has to pay to have cleaned up or covered over.

Budget cuts are something we are all aware of and have to put up with, but at the same time the library which is vital to all faculties, schools and departments needs to be maintained to the highest level. This is not happening at the moment and students are being hampered in their work. I appeal to the more radical elements of the university to desist from adopting extreme measures such as occupying the chancellery until such times as all other possible peaceable means of persuasion have been explored and have failed, but the university administration should note that the state of the library has become so bad that conservative, essentially establishment minded students like myself are prepared to offer passive support to extreme measures if they should prove to be the only method by which the problem can be solved.

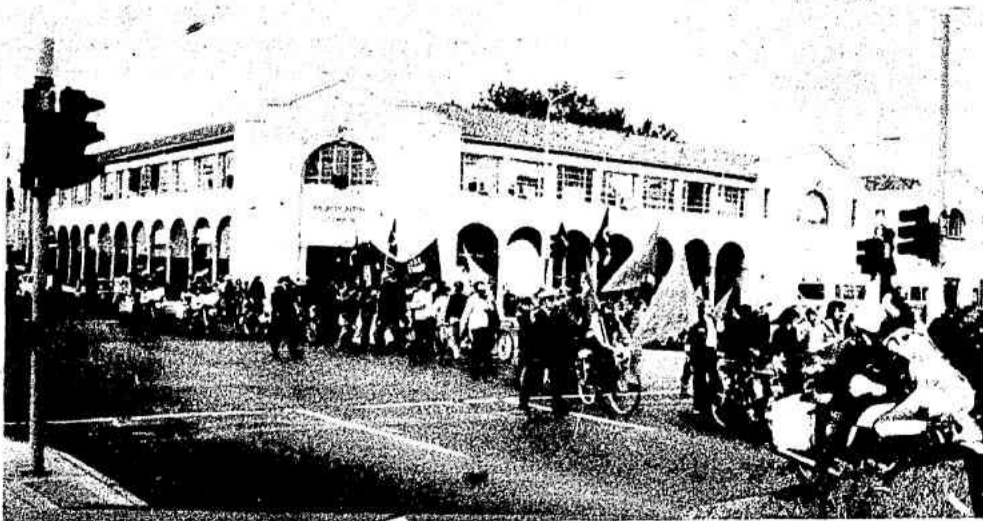
Andrew Maher

MAY DAY 79

May Day 1979 displayed its added confidence by scheduling its events for May 1 even though this was not a Saturday morning. It had as its theme Canberra's most serious social problem - unemployment.

Unfortunately the full effect of May Day was marred by the nefarious coverage of that rag, the "Canberra Times". So bad was this coverage that the "Canberra Times" found itself in the embarrassing situation of having to print a lengthy retraction and clarification. Its clarification totally contradicted its original coverage.

The Unemployed Workers Union and Jobless Action both went to some effort in organizing a picnic-BBQ and free music. This led up to a spirited May Day march to Parliament House.



Page 16

A.C.T. ASSEMBLY ELECTIONS JUNE 2.

The Unemployed Workers Union (UWU) believes that unemployment is Canberra's most serious social problem. As it will get worse over the life of the next assembly - 3 years, it seems only fair that they be represented in it. The more organised and visible the unemployed become, the harder it will become to ignore and attack them. Students should realize that unemployment affects everyone and that this means that they are just as likely to be unemployed once they graduate as are other sections of the workforce.

VOTE AGAINST UNEMPLOYMENT VOTE FOR UWU CANDIDATES

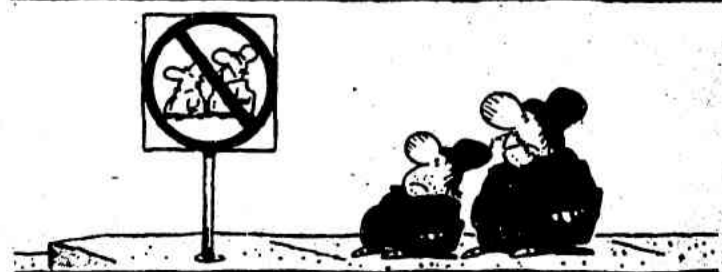
NORTHSIDE

Michael Thomson
Chris Warren
Nigel Wilkinson

SOUTHSIDE

Dave Clarke
Sue Goodall
Rob O'Brien

If you are able to spend some time on election day to hand out UWU how to vote cards outside polling booths on June 2 this would be greatly appreciated. Interested people should ring the UWU on, 48 0885.



THE truth(?) ABOUT a.u.s.

The A.U.S. was set up to represent the interests of students. Has it succeeded?

At the Annual Council of the A.U.S. this year, only 28 of the 53 delegates were elected, and for one delegation election, the ballot was only open for 1½ hours! This undemocratic Council was arrogant enough to reject the concept of direct election by students of the A.U.S. Executive.

Besides being undemocratic, the A.U.S. is also ridiculously unrepresentative of student interests. It has contributed money to such organisations as the Anti-ASEAN Campaign, The Pacific People's Action Front, The Anti-Five Power Defence Campaign, The South African Liberation Centre, and the P.L.O. Do these organisations really have anything to do with student needs?

Even if some students do have interests in such areas, they should exercise them in political parties, not in an (undemocratic) union. Because of this

small pocket of students who have made the A.U.S. so radical, it is not taken seriously by anyone except itself. This of course means that the Government finds the A.U.S. very ignorable, and the A.U.S. has no pull to obtain much needed improvements in the condition of students. For instance, because it demands a TEAS, with no means test, of \$120/week, it has no support for increases in TEAS, from either the Government or the Opposition, and as a result, the campaign is back to square one. The Government can derive comfort in its trampling of the A.U.S. from the fact that only 50 students attended an anti-Government rally in Sydney last year!

How can the A.U.S. recover students' support and the general public's respect (and this is absolutely necessary to obtain reforms from politicians who will probably only do something if there are votes in it)? The answer is that it can't, due to the following Catch 22

situation: to enforce democracy in the A.U.S. requires constitutional changes, and these constitutional changes can't be made because the A.U.S. is so undemocratic. In fact, certain students who vocally oppose A.U.S. policies have been threatened physically.

Because the A.U.S. is undemocratic, unrepresentative of student interests and incompetent at obtaining improvements in the conditions of students, 54,000 students have left the A.U.S. this year, in referendums in Sydney and Melbourne. Students at the ANU have been pushing for a referendum on this question, but have been defeated at every stage by the local A.U.S. machine. Such a referendum would be very beneficial to the situation at the ANU. In the campaign, students would be informed about an organization to which 15% of the S.A.'s budget goes, and what it has achieved. Students would have the opportunity to cast a vote on an issue which has not been voted on during the time

that any of us have been students! Finally, if the vote was to leave the A.U.S., we would be carrying out the decision of the majority (and saving \$12,000 per annum).

Given all this, why do the A.U.S. supporters on the S.A. oppose the holding of this referendum? They give such reasons as it being a waste of time, since they know (!) what the vote would be (Braddon-Mitchell) and the typist is going on holidays (Chris Keats). But the true reason is surely, as one person speaking against the referendum said at the last S.A. General Meeting, "We can't have this referendum, because we might lose."

The solution is for YOU to come along to the next S.A. General Meeting, on Wednesday May 30 at 8.00pm and vote for the holding of this referendum, or at least see the A.U.S. clowns perform their undemocratic tricks.

Conferences, Councils, and Committees

The National Council of Australian Labor Party Students (CALPS) 1979 Annual Conference was held in Adelaide during the recent academic break. The ANU ALP Students' Club was one of nine affiliates to the represented.

Amongst others, the Conference reaffirmed its Policy clause on A.U.S., which reads "CALPS, acknowledging the role of the Australian Union of Students (AUS) as the national union representative of Australian students and as a national and regional association of local student unions, urges all student unions/associations/SRCs/Guilds to gain or retain membership of AUS". By amendment to other clauses, however, CALPS recognised that AUS needs to put its house in order to retain its position, and also recognised the possibility of other bodies being formed which might become the national student representative body.

CALPS also reaffirmed its decision of 1978 National Conference to call for the abolition of Australian Young Labor, although it did provide for an alternative along the lines of the Youth Branches which seem to be successful in Victoria (from where most of AYL's current problems stem). This move was strongly opposed by NSW and ACT delegates, these being the areas where AYL continues to be a vigorous and effective voice for young people who support the ALP.

CALPS also amended its Constitution to provide a more streamlined administrative apparatus, but stopped short of a proposed move to adopt a Federal organization.

ANU Buildings and Grounds Committee met on Friday 18th, with the new S.A. reps, Peter Ride and Ian Nolan, present. The main matters considered were in relation to the proposed Union redevelopment, and involved relocation of the existing bicycle path away from under the Union ramp (the exact location of the new bicycle path has not yet been

decided) and provision of a prominent address (in the form of a canopy) to the downstairs entrance of the Union.

Also during the break, a conference was held at Burgmann to draft a constitution for the National Association of Students. Although some dissension occurred over some rather draconian attempts to ensure that all present represented the 'correct line' (i.e. anti-A.U.S.) the conference ended up as a practical body which included representatives of most viewpoints (including a fair number of undecided). The hatred of A.U.S. held by some of those present, however, continued to simmer below the surface, and when it erupted, produced some rather farcical comments.

The draft constitution prepared is to be circulated for comment to 'branches' wishing to become members of the new body. Some of the main points of the draft constitution include:

- a heavy emphasis on education (although the Association is charged with representing 'nationally and internationally the students of Australia in matters of concern to students');
- 'branches' as constituent members, where branches may be either the governing student organizations; or formed by students subscribing when student bodies do not exist or do not or cannot affiliate to a national body (thus allowing ANU and others to have branches)
- a structure with a heavy emphasis on state Councils and Vice Presidents (full time paid) with the central organization consisting of an elected President and Vice President (full time paid), an Honorary Secretary/Treasurer and a secretariat including at least one professional lobbyist.

On Sunday afternoon, after considerable discussion as to whether the assembled "heavies" were to be seen as the founders of N.A.S. or as representatives who were to report back to their campuses (many had been sent

from their SRCs, etc. with a specific brief to observe and report), those assembled (who had decided - I think - that they were assembled - by then - as concerned student representatives) decided on actions which they were going to take on the possibility of the reintroduction of fees. These actions included a delegation to Parliament on Monday and Tuesday of that week, and continuing activities to include a fighting fund, lobbying, publicity and possibly vigils/demonstrations at a later date, as well as the formation of a central coordinating committee to oversee these activities.



Ian Nolan.

There will be a public meeting to discuss combatting suggestions of introduction of a loans scheme to "top-up" TEAS, and of reintroduction of fees for tertiary study.

1.00pm THURSDAY 31ST MAY UNION MEETINGS ROOM.

If you want to survive at University, be at that meeting.

PRESIDENTIAL RUMBLINGS

(cont)

Following the concern expressed by S.A. meeting last term, I put a motion about the Library to the Board of the School of General Studies, to be discussed Friday May 25th. The agenda item read:

81. LIBRARY

The following motion has been moved by the President of the ANU Students' Association, Mr S. Bartos:

"that the Board notes that considerable hardship or inconvenience to students and staff has been caused by reductions in Library facilities (notably reductions in opening hours, acquisitions, shelving and processing speeds);

that the Board considers current Library services inadequate to sustain a desirable level of excellence in study or research and therefore resolves to urge the Vice-chancellor and Council to take all reasonable steps to increase the Library's allocation of University resources or to endeavour to obtain additional funding for the University Library."

Attached is an extract from a report of Resources Committee Meeting No.10, 1978 (1200/1979) on 6 November about 1979 Library allocation which the Board noted at Meeting No.9, 1978 on 24 November.

For consideration.

We are also pressing to have a student member elected to the resources committee; that committee parcels out the money, and though it is not meant to make policy decisions, it is important that we are able to see how these decisions are made and what the tendencies of the committee are. I will be able to report to the next S.A. meeting on the results of both these issues.

Is anyone interested in setting up a stall in the Union Court, every Wednesday, to sell crafts, home-made delicacies, small objets d'art, etc. If there is ANY positive feedback on this we will be setting up a market day on a regular basis.

CLUBS AND SOCIETIES

CROSSING THE CULTURAL GAP

On March 23rd of this year, Marcel Roy, a French Canadian, whizzed through Australia to talk about his experience with Kampuchean refugees in Thailand. I have come across two distinct views on the 'boat people' and other refugees since I arrived here from Canada myself.

One is that they are being given everything; money, clothes, homes, cars, etc., that they have come to Australia because they knew it as the land of opportunity, and that the services offered to them should first

be offered to the aborigines.

The other attitude, is that refugees, be it from Kampuchea, Vietnam, Burma, Eritrea, whatever, are leaving their countries because they cannot stand the terror and/or suppression any longer. Their love of their country is still strong; it is the government they object to. Leaving their culture, their friends and families is difficult and the futures ahead of them are by no means secure.

Marcel commented on the immediate and crucial need for help for these people, not just financial, but social. The sudden, colossal cultural shock, the unfamiliarity with every aspect of the Australian way of life, from the

shops, transport systems, housing hassles to the mundane laundromats, is completely foreign to them. These difficulties can only be overcome by learning, being taught and shown every day. This cultural education is absolutely necessary for these people, to enable them to become helpful, functioning members of society.

As Marcel said, Australia has masses of land for farmers — who are most often denied admission into the country because of their lack of professional skills. Then, we come to the issue of the incredible wealth of Australia as opposed to any of the places the refugees come from. I am not saying that Australians, (or Americans, Canadians, for that matter) need feel

guilty about living in a wealthy society, but a conscious idea of this wealth and level development must come from within, if we are going to participate in world development. This change of attitude and awareness is part of a global perspective, rather than an 'Australia only' perspective. Furthermore this awareness can come from helping refugees enter into the society, introducing to our culture, values, morals etc. If you are interested in broadening your own scope of awareness, and helping refugees cross the cultural gap, you can contact the Indo-China Refugee Association, and ask for Margaret Moor, tel. 54 5463.

K. Orr
ANU World Development Society.

squash

Get away from that boring weekly game with the same old opponent! Improve your squash by joining the Social Squash Club and playing a variety of opponents.

The Club has several courts booked on Wednesday evening from 7.45pm. All you have to do is —

- Send \$2 membership fee to the Secretary, Roger Brown, C/- School Computer Unit, RSPS
- Put down your name and grade (I Good, II Intermediate, III Beginner) at the Sports Shop for a timeslot the following Wednesday (60c each per ½ hr)
- Check before Wednesday to make sure another member is down to play you.
- Turn up on time!

John Formby
S.S.C.

young labor

A.C.T. YOUNG LABOR ASSOCIATION

Activities.

- * A seminar on meeting procedure will be held on Sunday 24 October at 1.30pm at 18 Teloopa Park Rd. Kingston. Telephone John Quiggin 95 6988.
- * Following the seminar there is to be a barbecue starting 3.30-4.00 onwards at the same address. Come along and bring your friends. Admission \$1.50, BYOG BYOD.
- * The next meeting of the Association is to be held at 8.00pm on Tuesday 2nd November at the Canberra Workmens Club. Dr Cass (former Minister for Environment and present shadow minister for Health) has agreed to come along and talk on that date. However because it is during exam period roll up could be small. Please contact me (81 2721) if you are sure you cannot/can attend so that Dr Cass' invitation can be cancelled with sufficient notice. Dr Cass would not be available again until March 1980.

Jan Angel.

anusims

(Australian National University Students International Meditation Society).

ANNUAL GENERAL MEETING

7.30pm Tuesday, June 5th

COMMON

North Common Room, Bruce Hall

Drinks and eats

All students who have learnt the TM technique are members of this Society.

Regular checking of the Transcendental Meditation Technique is available every Friday during term time from 2 - 4pm in the Conference Room of the Counselling Centre (above the Sports Union).

INTRODUCTORY TALKS ON TRANSCENDENTAL MEDITATION

Mondays during term time

1.10pm

HAYDON-ALLEN G25.

All welcome — bring your lunch if you wish

name us!

DOESN'T ANYONE WANT TO WIN \$20?

We haven't had much response which isn't really surprising . . . the students at this University seem to be terribly slack and indifferent to most things that go on around them.

If you don't want to change the name, why not write and let us know. If you do want to change the name, it doesn't take that much effort, does it?

Just as a matter of interest, WORONI is very similar to the Greek word for 'pig'.

The box to put your suggestions in is situated just inside the door of the S.A. Office. Don't be shy.



theatrvm classicvm

By the end of July the people of Canberra will have the opportunity to witness a very unusual event — the performance of a comedy by Plautus in the original Latin (with English subtitles!). Usually revivals of classical plays are adapted according to modern dramatic conventions. The production of *Menaechmi* by Theatrvm Classicvm will be a detailed reconstruction of what happened on the Roman stage more than 2000 years ago, based on a thorough research of the scanty information that we possess on ancient drama production. That will include stage conventions foreign to the modern stage such as stock characters, masks, continuous musical accompaniment, and acting directed to the audience rather than to the other characters. At the same time it will show how much European drama owes to ancient comedy (Shakespeare's *The Comedy of Errors* is another version of the *Menaechmi*), and above all, how universal and timeless laughter is.

For this enterprise Theatrvm Classicvm is bringing together people from the Department of Classics, under whose auspices the play is being produced, the Department of History, the Department of Asian Civilisations, and other classicists from outside the ANU. Most parts have already been taken, but there is still need for an actress/actor (preferably with some Latin, though that is not essential), and some technical workers. If you are interested in taking part in this archaeological re-production, you are welcome to meet the group at rehearsal times, every week from Tuesday to Thursday after 4pm, at the Arts Centre, Studio 3; or you can ring Pollux on ext. 3906.

A.N.U. ATHEIST SOCIETY

10TH EPICUREAN LUNCH

Wednesday, June 13th 1pm

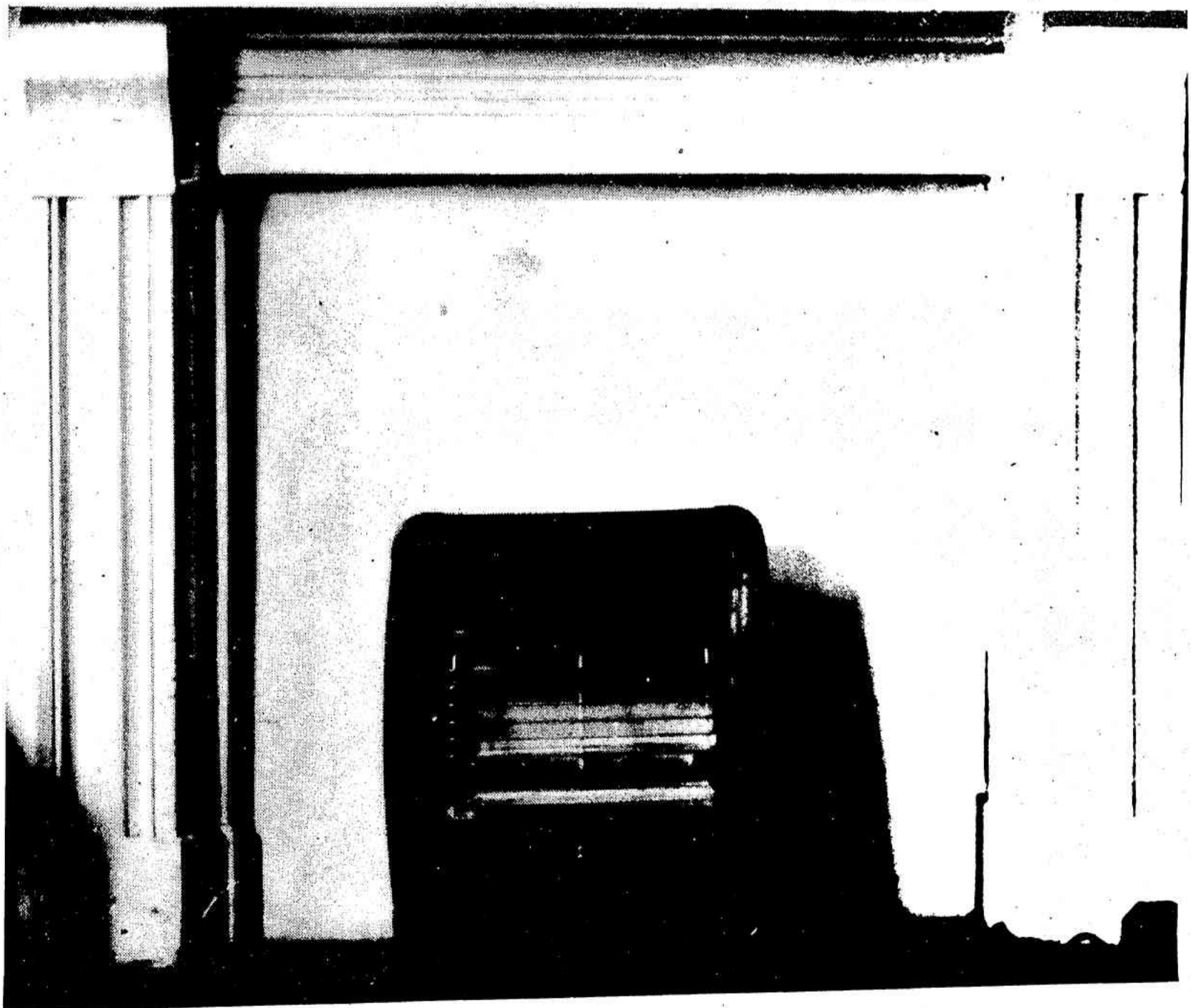
Prof. A.D. Hope

on

"Poetry and the Metaphysical Adventure of Man"

Copeland Building G5.

é c r l i n f



WORONI POSTER NUMBER 1 'ART DUCKO'

2 BRAVE NEWCLEAR WORLD. 2

BRITAIN

Britain is, after the U.S. the second nuclear power in the capitalist world. As with the U.S., its early nuclear development was due to its important military role, dating from long before the 'energy crisis'. Britain was also where the greatest opposition to the military use of nuclear developed: the Campaign for Nuclear Disarmament.

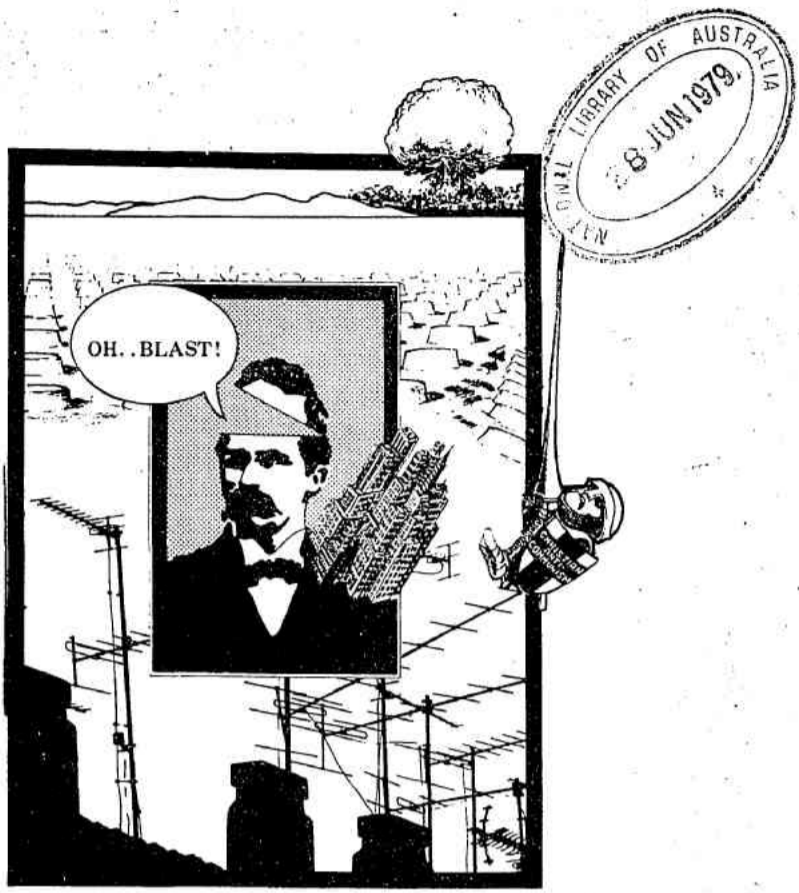
What has happened since? In 1973 the price of oil quadrupled. Of course no energy crisis 'happened' then — energy resources did not suddenly drop, they have been steadily and increasingly used up before and since. In fact, given reliance on a 'free' market and the profit motive, a price rise was necessary to make the development of more costly energy possible (since in capitalist eyes only those things are possible which are profitable).

The 'energy gap' is a mirage: it is calculated by assuming that the economy is going to grow (perhaps a little faster than recently in the case of the UK), by assuming that this growth will be of the same type as before — replacing human labour by energy-hungry machines and producing goods which no-one really needs — and assuming — this time correctly, because every country is doing the same thing — that already developed resources will be insufficient within a few decades. In reality the size of the energy gap measures nothing except the greed and determination of profit seekers and technocrats, backed up of course by the apathy of those who accept the deal they propose; your own car in return for a lifetime of pointless work and no public transport — in fact no alternative to your own car.

But even though there is no energy gap — in fact more energy is produced at the moment than we could possibly use if we produced efficiently what we really need and otherwise sat back and enjoyed ourselves — there are reasons for developing new sources of energy. For a start even if we use up coal and oil much more slowly than we have done so far we will still run out sooner or later — they are 'non-renewable' resources. But more importantly the need for large investments and the very unequal distribution of coal and oil among populations practically ensure conflict, the development of hierarchies and the concentration of wealth and power.

As it is, the authorities have decided that with a fast declining (and increasingly expensive) supply of coal, oil and natural gas, and with unending old-style growth as their target, new sources of energy have to be developed. On purely technical grounds (safety, pollution, the need for enormous investment . . .) nuclear power is the worst possible option, while solar, wave and wind energy are safe and unpolluting. The argument that E.G. solar energy can only be developed in the long term can be dismissed, especially if it is safe development that we are concerned with, and if we compare solar with nuclear energy; in any case nuclear physicists at the beginning of World War II thought the atom bomb could only be developed in a matter of decades — the war effort soon proved them wrong.

Nuclear power does however have strong political advantages for the technocrats. Because it requires large investments, extremely specialised expertise and centralised production, it depends on and in turn supports the concentration of power, knowledge and wealth, and so strengthens their own position.



State nuclear terrorism, like other forms of terrorism, can be used to promote mass insecurity and make more repressive social control measures acceptable; in Britain for instance an armed police force under the orders of the Atomic Energy Authority was created in 1976 without a murmur of protest although it has far wider powers than the ordinary police. And even without further 'security' measures, the size and role of this police force is bound to increase with the building of more nuclear stations and the storing of increasing amounts of radioactive waste.

The nuclear road does not stop at the 'relatively' safe conventional nuclear power plants which have operated in the U.K. since 1956, since these only produce slightly more energy than their building and maintenance requires. Hence the development of reprocessing plants (Windscale) and fast breeder reactors (Dounreay). A particularly threatening aspect of fast breeders is that for an 'efficient' policy, making full use of economies of scale, at least 50 to 100 are required; so their introduction implies the use of nuclear power not just to fill a gap but as the dominant source of energy, thus excluding safer sources.

Everywhere that these developments are taking place opposition has also developed, pacifist, non-aggressive or violent, legal or illegal, and based on a number of different political outlooks. This has led — especially outside Britain — to a broadening of perspectives; the ecologists have become more political and the organised left has become more ecology conscious. Each of these tendencies, while they may contribute to a growing literarian movement carry the danger of recuperation. Thus the politicisation of ecologists may take the form of involvement in elections and/or more hierarchical organisation; and the interest of the left may simply be to play a vanguard role. The manifesto of 'Ecologie 78', the ecological party which was formed to 'fight' the March elections in France,

while an example of this, is at the same time a succinct statement of the ecological libertarianism which the anti-nuclear movement has generated.

In the U.K. however the anti-nuclear movement is both much smaller and more dispersed, and largely made up of conservationists and pacifists who put their faith in public enquiries, parliamentary lobbies, and the occasional orderly demonstration. This attitude is encouraged by the British state's sophisticated approach to neutralising opposition — the boredom and apparent reasonableness of a public enquiry is more effective than any amount of tear gas. And in turn, the British government can afford to compromise a little more on the nuclear issue than the French or German governments — thanks to North Sea Oil and about 300 years' worth of coal reserves. It is also helped by geography, which allows the siting of nuclear plants on remote parts of the coast; on the continent nuclear power plants are being built in densely populated areas and are therefore a more visible, immediate threat (e.g. the expropriation of farmers).

The anti-nuclear movement needs to be as international as the nuclear movement itself, and the exchange of experiences across countries is important.

U.S.A.

Since April 1978, the Rocky Flats Nuclear Weapons plant near Denver Colorado, U.S.A., has been the scene of a continuously non-violent blockade of the railroad supply line leading into the plant.

Opened secretly in 1952, it is the only factory to fabricate and refurbish plutonium components for the U.S. Nuclear Arsenal. The siting of the plant has been termed a tragic error by local health officials. Since then, over 200 accidental fires, and the open-air storage of leaking barrels, containing highly

radioactive machining oil, has spread toxic plutonium contamination across the Denver area, downwind from the plant.

Increased cancer, leukemia and birth defects have been observed in the areas nearest the plant as a result. Protesters from across the United States have been camped on the railroad which ships necessary construction and production materials to the plant, and toxic high level radioactive wastes out of the plant to be buried in Idaho, Nevada.

The ongoing direct intervention with the preparations for nuclear war has been temporarily interrupted more than thirty times, as Jefferson County Sheriff's Deputies have arrested over 180 people, some several times, on charges of trespass and obstruction of a passageway. Arrests are made only when the government found it necessary to bring a train into the plant.

In an effort to silence the voice of protest, Jefferson County Judge, Kim Goldberger has demanded, as a condition of the protesters' bail bonds that they not return to the tracks nor block the passage of trains to and from the plant. Many have refused to agree to this condition, even when offered personal recognizance bonds (no cash).

As a result of these actions, and also of sentences received by those pleading guilty or no contest, over thirty people have spent a total of more than 70 weeks in four Denver area jails. Prisons are the most insidious, and Nuclear Weapons are the most blatant and obscene of the State's violent designs to eliminate the liberty and life of the individual.

As prisons remove our individual responsibility for the ills of society by shielding us from its victims, so nuclear weapons enable a few perverse power-mongers to usurp the moral responsibility of millions, and push the button to trigger nuclear war.

Broad-based, grass-roots resistance to impending nuclear annihilation must embrace not the code of violence, but rather strength and power found in non-violent direct action which impedes the continued production of nuclear weapons.

Violent action against the State and the Nuclear Weapons Industry would only confirm the values which legitimate such production, production which is certainly illegitimate in human terms.⁴

In November 1978, the first 10 protesters on trial faced a judge who, while admitting the dangers of the plant to the local environment, refused to allow the jury to hear expert testimony describing these dangers as a justification for the protesters' acts.

The careless act of the judge refusing to interpret the laws according to the deadly demands of the atomic age shows the court to be in full complicity with the moral and destructive activities of the government, they are intended to protect us from.

Admittedly frustrated by this denial of common-law justification defense, the jury found the ten innocent of obstruction but guilty of trespass. All six jurors expressed great sympathy and support for the motivations and desires of the defendants, and regretted that it had been necessary to break the law in order to draw public attention to the local hazard of the plant and global threat of its product.

NUCLEAR RADIATION IS HAZARDOUS TO YOUR HEALTH!
(Reprinted from EVERYTHING March 1979)